



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

TO: ALL PASTORS AND CONGREGATIONS OF UFMCC
RE: FELLOWSHIP SUNDAY
FROM: THE BOARD OF ELDERS

In the UFMCC Liturgical Calendar, the Sunday nearest October 6 is designated "Fellowship Sunday" to commemorate the founding of MCC, October 6, 1968. Fellowship Sunday in 1981 is October 4, the 13th anniversary of the founding of MCC.

This year, we are offering some special materials for the celebration of Fellowship Sunday (the first Sunday in October). Included in these materials are a brochure entitled "*WHY WE ARE A FELLOWSHIP*", sample worship ideas and other materials.

You should have received a letter from Rev. Perry challenging us to raise \$50,000.00 to begin implementing the 1981-1983 budget and programs passed by the 10th General Conference. Please consider what your fair share might be.

Some of our suggestions are:

Have A Special Fellowship Sunday Worship Service. (see enclosed sample worship ideas)

Invite a District Coordinator, Elder or Chair or members of a UFMCC Commission, Board or Department (see Directory for phone numbers or addresses) to visit your church for a weekend of spiritual renewal, or workshops on important Fellowship concerns.

Plan a time of sharing of up-to-date information on how people can participate in Fellowship concerns and ministries (for such information see the enclosed brochure, or write to the Fellowship Offices)

Plan a get together (formal or informal) with another MCC Church in your District, including, if possible, visiting one another's churches.

Plan a special day of outreach (including use of the media) to share with the wider community about the origins, growth and ministry of the Universal Fellowship.

Plan a day of sharing with a non-MCC church in your area (perhaps the church you rent from) about the ministry of the Universal Fellowship, about ministry to gay men and lesbians, and ecumenical cooperation.

Plan a Fund Raiser for a special Fellowship Ministry (World Church Extension, Christian Social Action, Race Relations, etc.)

In honor of the Fellowship's anniversary, undertake some new local ministry.

And when you've done whatever you do, take some pictures, and send a story about it to *In Unity*.

God bless, and Happy Fellowship Sunday!!!

Rev. Elder Nancy Wilson
Clerk, Board of Elders

SHARING OUR STORY

1. The Christian Story (choose one or several for scripture lesson)

- Old Testament lessons: Exodus 19:4-6
Deuteronomy 26:1-11
Isaiah 56:4-8
Isaiah 54
- New Testament lessons: 1 Peter 2:4-11
1 Corinthians 15:1-11
Acts 2:1-21, 37-42
Acts 15:1-11
Acts 10:34-48a
- The Gospel lesson: Luke 4:16-21
Luke 24:13-35

2. The Fellowship Story (as Call to Worship)

Excerpt from "For Such a Time as This" (In Unity Aug/Sept. '79)
(See Attached)

"The Universal Fellowship Today" brochure, especially 1st 2 panels

3. The Local MCC Story (At time of Welcome) (This may include information on the district, if available)

- Ask one of the oldest members to share about early history of the congregation.
- Ask charter or oldest members to stand or in some other way recognize them (participate in worship-leading?)
One effective method that includes everyone is to ask those to stand from the earliest years and then progress each year (or pastorate or whatever) until most recent are standing.
- Read messages from or invite representatives from earlier church homes, previous pastors, etc.
- Recognize all who participate in wider UFMCC responsibilities, district, etc.

4. Our Personal Stories (as response to sermon, part of pastoral prayer, etc.)

- Invite members to witness to the Fellowship in their lives.

5. Pastoral Prayer or as part of Eucharist

Emphasize UFMCC, praying specifically for each elder, for each district and extension area, for the newest congregations (names to be supplied), for the district coordinator and each church in the district, especially the newest ones.

Prayer for all previous pastors, all members who have died or moved away.

Prayer for those in the congregation who serve on UFMCC Commissions, etc.

Ask each person to pray for any other MCCs they may have visited.

Pray for Christ's Church and MCC as part of that Church.

Pray for future growth, new works, new areas, the Future Story.

6. Hymns that Share the Story

"What a Fellowship"

"Amazing Grace"

"I Love to Tell the Story"

any local favorite

These suggestions have two foci: the local, Fellowship and Christian Story
our past, present and future story

FOR SUCH A TIME AS THIS

October 6, 1968 was one of the most frightening days of my life. I knew the Lord was leading me to start worship services in my home in Huntington Park, but as the hour approached, I was afraid no one would show up. What if it failed?

In spite of the haunting fear of police problems, twelve people gathered for worship, nine friends and three people I'd never met before.

I remembered the year before as I had felt God working in my life — calling me back even when I was so far down. I had broken up with the first real love in my life, and with the breakup came a suicide attempt. I remembered cutting both my wrists, climbing into the bathtub of running water, and hoping I would die.

I awoke in a hospital, friends pacing, wrists bandaged. I was crying and feeling sorry for myself when someone shoved a news magazine in my hand. "Look," she said, "I don't know why you have done this, but it's stupid. I tried the same thing myself one time and I discovered how dumb it is. You're too young to even be thinking about death. I went on to make something out of my life, and you can, too. Why don't you look up?"

"Why don't you look up?" The years in church, the revival meeting preachers, the times with my aunt came back to me. "Look up" had always meant to seek God. I guess I had forgotten. I asked God's forgiveness for my stupidity as I remembered that I was the same person God had always loved. The memory brought with it a joy I hadn't felt in years.

The next day, it was still there. And as I thought about what had happened to me, the joy and peace stayed.

"Wait, God," I said, "You can't do this — I'm a homosexual — a practicing homosexual, and the Church has told me you can't love me." The Lord spoke to me in an audible voice and said, "Troy, don't tell me what I can and can't do. I love you and you are my son. I don't have stepsons or stepdaughters." With that I knew the peace and the joy would continue to stay; I knew I could be a Christian and also a homosexual.

As I stood watching the people gather for the first service of Metropolitan Community Church, I knew I wanted them to know that peace of mind and soul was theirs, too. How could I tell them? Did I even understand it? I just knew it was true.

Years of training in the Pentecostal Church had taught me that they believe Scripture says homosexuality is wrong, yet I knew God loved me — all of me. The months that followed were filled with prayer, study, and re-reading the Scriptures. God kept telling me to re-read the Word, especially those passages that were traditionally used to condemn gay men and women. "God, I don't understand all this," I prayed. It was as if God kept saying, "Keep reading, you will."

As I began the worship service, I was still concerned. "Dear God, what if someone asks me to explain? What if I can't defend what I'm preaching? What if?" But God let me know again, "Just be still and know that I am God. I'll teach you if you'll listen."

Two weeks later someone called my home and asked to talk about what the Bible did (and didn't) say about being gay and Christian. The memory of that meeting brings with it the memory of the Holy Spirit as God truly brought together in my mind the teachings of the Scripture that I had been praying about and reading. During this time, as we celebrate our tenth year of ministry as a church, I would like to share again the vision that God gave me and the Gospel that I believe we are to preach in our Fellowship.

The Gospel, the good news, through one message of truth, can be understood best if we view it from different perspectives, remembering of course that we are bound to proclaim all of God's message, not selectively choose "what fits." In examining different perspectives, we must not divide ourselves into camps favoring one or the other — but instead remember that all perspectives are but attempts at describing the relationship that is possible between God and humankind.

The Gospel of Salvation

The first perspective of the Gospel is that of Salvation, the good news that all people may live in union with God as revealed to us by Jesus, the Christ. Members of the Lesbian and Gay Community (homosexuals) have been told for hundreds of years by those representing the Church, that we could not be gay and live in union with God; we've been told that we can't be gay and Christian. Yet Jesus never taught that. When he came he preached salvation for all people. In his dialogue with Nicodemus, Jesus said, "And as Moses lifted up the serpent in the wilderness even so must the Anointed One be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that God gave the only begotten Son that whosoever believeth in him shall not perish, but that the world through him might be saved. They that believe in him are not condemned, but they that believe not are condemned already, because they have not believed in the name of the only begotten Son of God," (John 3:14-18). The only thing necessary for salvation, as recorded in the New Testament, is faith that God, in Christ, reconciled us to Godself. We can live new lives — we have been redeemed. People with alternate lifestyles are not a special case. We are to preach that people are saved from loneliness, despair and degradation through God's gift of grace as was declared by Jesus. Such grace is not earned, but is a pure gift from a God of pure love.

Again, God let me know that Jesus' message and life were for all people. In a flash of recognition God reassured me and let me know that all people could experience God's salvation, that people could truly live as God's people with apologies to no one.

I remember the excitement the first time I read the words of Isaiah when God spoke to the sexual minorities in the Old Testament. The words seemed to leap out at me, "For thus saith God, unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than sons and daughters: I will give them an everlasting name, that shall not be cut off. . . for my house shall be called a house of prayer for all people" (Isaiah 56:4-5,7)

I rejoice that I can give testimony today that my salvation is real. I sometimes say that the epitaph I want on my tombstone is found in a song that we sing in many of our churches, "It Is Well With My Soul." I'm determined that, even to death, I'm going to have a testimony so that people will know that when I went out to meet God it WAS well with my soul and that God's love is with us always in this life and for all time to come. Thank God we live in a day the Church of Jesus Christ is becoming "the house of God for all people" and in a day when the UFMCC can proclaim boldly that God's salvation is for ALL.

The Gospel of Community

The second aspect of Jesus' message is the Gospel of Community, the good news that we who were not a people God has made a people. In our society, we have increasingly come to see people as naturally and inevitably in an isolated and adversary relationship, competing with each other for survival. The conclusions about the omnipotent Creator to which that line of reasoning leads are as spiritually oppressing as they are inevitably in conflict with our spirit's understanding of love. Jesus lived and taught that, rather than being adversaries, each individual shares a relationship with each other one by virtue of their common created-ness – joint heirs with Christ – created in God's image. Because of this shared relationship, God teaches us that our lives are fulfilled, they work best, when we use the basis of our interactions the principal of love for God and love for others.

If our goal is living in union with God, then a measure of our process of doing that is provided by God and involves an awareness of our relationship with those with whom we share community.

Scripture teaches over and over again that our relationship with others is both a measure of our spiritual growth and a witness to others of our God and our Creator. "If you have love for one another, then everyone will know that you are my disciples." (John 13:35).

"Whoever loves is a child of God, and knows God. Whoever does not love does not know God, for God is love." (1 John 4:8).

"If I say 'I love God', but I hate another person, then I am a liar. For I cannot love God, whom I have not seen, if I do not love my neighbor, whom I have seen." (1 John 4:20, adapted).

Instead of using the measure that God provided for our own individual spiritual growth, we have all too often turned it outward to measure other people's spiritual conditions, again creating the condition of judgement in which creation is set at odds, pitted against itself for survival. This condition is known as sin. It separates and isolates.

The Gospel of Community is that humanity is not condemned to separation but may use the relationships and interactions of life to guide itself towards union/reunion with God, and consequently union with all creation.

God, said "Seek ye first the Kingdom of God", and also that we will know "all things which I have taught you." In other words, you will know if you are on the right track because if you are, you WILL love my people and you WILL keep my commandments.

To live in community and apply God's revelation through scripture and the Holy Spirit is to use our own personal interactions and relationships to measure our own spiritual condition, seeking always to live in union with God, in God's perfect will.

An irony and tragedy of the Christian Church is that all too often its efforts to proclaim this have been misinterpreted and misunderstood and have become, themselves, one of the greatest obstacles to the establishment and growth of God's kingdom.

As the people of the UFMCC have begun to experience God's love and see ourselves as a vital part of God's kingdom, we have responded with many helping services for our neighbors, gay and non-gay as well. Many of the local MCC congregations have a "Deacon's Closets", for those in need. Pastoral counseling, peer counseling, hospital and nursing home visitation programs, community education projects, etc., are also important components of our outreach. The UFMCC sponsors one of the largest outreaches to the institutionalized population of any denomination our size. We ARE a community of God's people trying to live so that others can experience God's love through us. The Gospel is not confined within our church doors; we accept our responsibility to live it so that our universal community might know the good news of God's love first-hand.

The Gospel of Christian Social Action

The third aspect of the Gospel (perhaps a more concrete form of the other two) is that of Christian Social Action – the good news that God's love and salvation are applicable to our everyday lives and that by applying the principals Jesus taught we can free ourselves and each other. In Jesus' first sermon recorded in scripture, he used the text from Isaiah 61:12, "The Spirit of the Lord is upon me, because God has anointed me to preach deliverance to the captives, recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." From the reading of scripture and history we know that Jesus practiced what he preached. Our most basic definition of Christian Social Action is perhaps "practicing what we preach." When Christ found social wrongs, he confronted them. When traditions or human legal systems conflicted with the Gospel, he was true to God's system rather than humanity's. He taught and healed on the sabbath; he redefined people's relationship with God and with religion; he always treated people with love and respect, even when they used it against him.

Of all the aspects of our ministry, this is probably the least understood. In our years of ministry, we have heard many say that the UFMCC is "too political", trying to say that we will be "spiritual" OR "involved in Christian Social Action." Rather than chastize them for misunderstanding, I try to share with them that God's message to me was that it is imperative that we, as Christians, do all that we can to stop the oppression of God's people--particularly when the oppression is based on human institutions and interpretations that conflict with God's revelation. If God's Spirit is to be seen by the people of this world it will be seen through the healing, life-giving work of people who are committed to making each of their actions Christian Social Action.

Catalyzed by the despair of soul that led to attempted suicide, and sustained by the commitment of the individuals of this Fellowship to live as God's people, the UFMCC proclaims the Gospel of Jesus Christ: Salvation, Community, and Christian Social Action. We are not fatalists that proclaim inevitable disaster, but instead try to see the events of our day in the context of God's revelation. Our response to the gas shortages, nuclear accidents, wars, and rumors of wars, institutionalized hatred of one group of people by another, the killing of people of alternate life-styles, etc., is the bold proclamation that God has freed us from oppression by these things, too. We may indeed be living in the last days, but we do not seek to isolate ourselves within the church, on a hill-top, or in a cellar. We live in the world community, as a part of God's creation, and are committed to sharing that reality throughout the world. God has provided the opportunity to reach out to all the world to let people know that God loves them, and God has called the UFMCC into being for just such a time.

The vision that we share with the world is one of hope, of eternal salvation, of heaven on earth in community, of the end of oppression and degradation of people. The vision can become a reality as we worship together, wait upon the Lord together, and follow the leading of the Holy Spirit in our time. The UFMCC is ".....for such a time as this."

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APPLICATION FOR MISSION/CHARTER STATUS (circle one)

FOR _____
name of church group

IMPORTANT: Please send three (3) completed copies to your District Coordinator

1. This local congregation has been a Study Group/ Mission for _____ months.
(circle one)

2. Record of attendance and offerings for the past six (6) months:

	DATE	ATTENDANCE a.m./p.m.	OFFERINGS a.m./p.m.
1st MONTH:	_____	_____	_____
	_____	_____	_____
	_____	_____	_____
	_____	_____	_____
2nd MONTH:	_____	_____	_____
	_____	_____	_____
	_____	_____	_____
	_____	_____	_____
3rd MONTH:	_____	_____	_____
	_____	_____	_____
	_____	_____	_____
	_____	_____	_____
4th MONTH:	_____	_____	_____
	_____	_____	_____
	_____	_____	_____
	_____	_____	_____
5th MONTH:	_____	_____	_____
	_____	_____	_____
	_____	_____	_____
	_____	_____	_____
6th MONTH:	_____	_____	_____
	_____	_____	_____
	_____	_____	_____
	_____	_____	_____

3. Average attendance per service per month for last six months:

	AM	PM	MIDWEEK (Other)
1st MONTH:	_____	_____	_____
2nd MONTH:	_____	_____	_____

3rd MONTH:	_____	_____	_____
4th MONTH:	_____	_____	_____
5th MONTH:	_____	_____	_____
6th MONTH:	_____	_____	_____

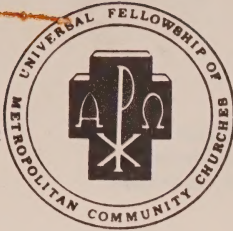
4. Average offerings per service per month for last six months:

	AM	PM	MIDWEEK (Other)
1st MONTH:	_____	_____	_____
2nd MONTH:	_____	_____	_____
3rd MONTH:	_____	_____	_____
4th MONTH:	_____	_____	_____
5th MONTH:	_____	_____	_____
6th MONTH:	_____	_____	_____

5. What do your outreach programs and activities include? (See note 1)

6. Briefly describe the division of responsibilities between the Worship Coordinator/Pastor/Interim Pastor and the members of the Board of Directors. (See note 1)

7. Specify the extent of your current financial support of the Worship Coordinator/Pastor/Interim Pastor (i.e. salary, insurance, allowances, conferences fees, etc.) (See note 1)



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TO: ALL PASTORS AND CONGREGATIONS OF THE UFMCC
RE: FELLOWSHIP SUNDAY
FROM: THE BOARD OF ELDERS

This year, we are offering some special materials for the celebration of Fellowship Sunday (the first Sunday in October or thereabouts). Included in these materials are a colorful poster, a brochure entitled "WHY WE ARE A FELLOWSHIP" with enough copies for your average Sunday's attendance, and a sample copy of "The Universal Fellowship Today."

We are not specifically asking (as we have in years passed) for a special offering for the Fellowship, in view of our recent appeal to you for help for the Cuban Refugees. We instead ask you to find ways to celebrate the existence of the Universal Fellowship within your local congregation, on the occasion of our 12th anniversary.

Some of our suggestions are:

Have a special Fellowship Sunday worship service. (See enclosed sample worship ideas from around the Fellowship).

Invite a District Coordinator, Elder or Chair or member of a UFMCC Commission Board or Department (see Directory for phone numbers or addresses) to visit your church for a weekend of spiritual renewal, or workshops on important Fellowship concerns.

Plan a time of sharing of up-to-date information on how people can participate in Fellowship concerns and ministries (for such information see enclosed brochure, or write to the Fellowship offices).

Plan a get together (formal or informal) with another MCC Church in your District, including, if possible, visiting one another's churches.

Plan a special day of outreach (including use of the media) to share with the wider community about the origins, growth and ministry of the Universal Fellowship.

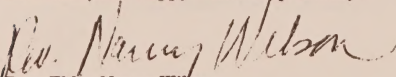
Plan a day of sharing with a non-MCC church in your area (perhaps the church you rent from) about the ministry of the Universal Fellowship, about ministry to lesbians and gay men, and ecumenical cooperation.

In honor of the Fellowship's anniversary, undertake some new local ministry, or,

Sponsor a Cuban Refugee.

And when you've done whatever you do, take some pictures, and send a story about it to *In Unity*.

God bless, and Happy Fellowship Sunday!!


Rev. Elder Nancy Wilson

Clerk, Board of Elders

The Reverend Troy D. Perry, Founder

A WORD ABOUT FELLOWSHIP SUNDAY . . .

In the UFMCC Liturgical Calendar, the Sunday nearest October 6 is designated "Fellowship Sunday," to commemorate the founding of MCC October 6, 1968. Fellowship Sunday 1980 is October 5, the 12th Anniversary of the Founding of the UFMCC.

WORSHIP IDEAS FOR FELLOWSHIP SUNDAY

(From Samaritan Resource Center, Oakland, CA; a division of STI)

THEME: "Light of the World"

CALL TO WORSHIP (based upon John 8:12 and Matthew 5:14)

Leader: Hear the words of Jesus, our Head and our Savior: I am the light of the world. They who follow me will not walk in darkness, but will have the light of life.

People: We see the light that Jesus the Christ radiates in our world, and we want to walk in this light ourselves. That is why we are here.

Leader: Jesus said to those who followed him: *You* are the light of the world. Let your light shine before others.

People: We can be a light in a dark world if we radiate the light of Jesus. We are here to receive the light and to learn to shine ourselves.

Leader: Then let us start.

People: Amen. We are ready.

PSALM - Psalm 27:1-6

YAHWEH is my light and my salvation. Whom should I fear?

Yahweh is the fortress of my life. Of whom should I be afraid?

When evildoers close in on me to devour me, it is they, my opponents, my assailants, who stumble and fall.

Though an army surround me, my heart would not fear.

Though war break out against me, yet I would still be confident.

One thing have I asked of you, YAHWEH; one thing I desire:

That I may dwell in your house all the days of my life,
to gaze upon your beauty, my God,
and to seek you in your Temple.

For in times of trouble, you shelter me under your roof.

You keep me safe in your tent. You raise me beyond the reach of distress.

Now I can raise my head high, above the enemies all around.

In your tent, O YAHWEH, I will present my offerings with shouts of joy.

I will sing and make music to you.

OLD TESTAMENT READING - Isaiah 42:5-9

Thus says YAHWEH, who is God,
who created the skies and stretched them out,
who fashioned the earth and all that grows on it,
who gave breath to its people,
the breath of life to all who walk upon it:

I, YAHWEH, have called you with righteous purpose
and taken you by the hand.

I have formed you and appointed you to be a light to all peoples,
a beacon for the nations, to open eyes that are blind,
to bring captives out of prison, out of the dungeons where they lie in darkness.

I am YAHWEH; that is my name.
I will not give my glory to another god, nor my praise to any idol.
See how the first prophecies have come to pass,
and now I declare new things.
Before they break from the bud, I announce them to you.

EPISTLE READING - 2 Corinthians 4:1-6

Therefore, having his ministry by the mercy of God, we do not lose heart. We have renounced disgraceful, underhanded ways. We refuse to practice cunning or to tamper with God's word, but by the open statement of the truth we would commend ourselves to every person's conscience in the sight of God. And even if our gospel is veiled, it is veiled only to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the likeness of God. For what we preach is not ourselves, but Christ Jesus as Lord, with ourselves as your servants for Jesus' sake. For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ.

GOSPEL READING - Matthew 5:14-16

You are the light of the world. A city located on the top of a hill cannot be hid. Nor does anyone light a lamp and then put it under a bowl. Rather the lamp is put on a stand where it shines light for all in the house. In the same way, let your light shine before other people, that they may see the good things you do and praise your God in heaven.

ASSURANCE OF FORGIVENESS / ABSOLUTION (1 John 1:5-7)

This is the message we have heard from God and proclaim to you, that God is light and in God is no darkness at all. If we say we have fellowship with God while we walk in darkness, we lie and do not live according to the truth. But if we walk in the light, as God is in the light, we have fellowship with one another, and the blood of Jesus, God's Son, cleanses us from all sin.

DOXOLOGY (for Offering or Response to Gospel Reading)

Praise God the source of all we know.
Praise Jesus Christ in whom we grow.
Praise to the Holy Spirit give,
That we in love with God shall live. Amen.

HYMN SUGGESTIONS

for OPENING HYMN/HYMN OF PRAISE/PROCESSIONAL:

"We've a STORY To Tell To The Nations"

or

"Great Is Thy Faithfulness"

for PRAYER HYMN:

"Lonely Voices"

or

"Blest Be The Tie"

or

"Amazing Grace"

for OFFERTORY HYMN:

"Are Ye Able"

or

"The Church Within Us"

for COMMUNION HYMN:

"In Remembrance"

for CLOSING HYMN/HYMN OF COMMITMENT/RECESSIONAL:

"Pass It On"

or

"We've A Story To Tell To The Nations"

MCC ORIGINALS:

"I'm Not Afraid Anymore"

"Our God Is Like An Eagle"

OUR GOD IS LIKE AN EAGLE

(To the tune of "Stand Up, Stand Up For Jesus" Words by Larry Bernier)

**When Israel camped in Sinai, then Moses heard from God -
This message tell the people, and give them this my word:
From Egypt I was with you and carried on my wing,
The whole of your great nation from slav'ry I did bring.**

**Just as a mother eagle who helps her young to fly,
I am a Mother to you; your needs I will supply.
And you are as my children, my own who hear my voice.
I am a Mother to you, the people of my choice.**

**If God is like an eagle who helps her young to fly,
And God is also Father, then what of you and I?
We have no fear of labels; we have no fear of roles.
If God's own being blends them, we seek the self-same goal.**

**Our God is not a woman; our God is not a man.
Our God is both and neither; our God is I WHO AM.
From all the roles that bind us, our God has set us free.
What freedom does God give us? The freedom just to be.**



THE UNIVERSITY OF CHICAGO
DIVISION OF THE PHYSICAL SCIENCES
DEPARTMENT OF CHEMISTRY

REPORT OF THE COMMITTEE ON THE
PROGRESS OF THE WORK

FOR THE YEAR 1954

The Committee on the Progress of the Work of the Division of the Physical Sciences, Department of Chemistry, University of Chicago, has the honor to report to the Board of the Division of the Physical Sciences, Department of Chemistry, University of Chicago, for the year 1954.

The Committee has been organized since the year 1948, and has since that time been engaged in a study of the progress of the work of the Division of the Physical Sciences, Department of Chemistry, University of Chicago, and has been reporting to the Board of the Division of the Physical Sciences, Department of Chemistry, University of Chicago, for the year 1954.

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THE REVEREND TROY D. PERRY

Dear Friends:

Last fall I wrote you a letter about our one hour TV special which is being produced for the Universal Fellowship of Metropolitan Community Churches. I am delighted to tell you that "*God, Gays and the Gospel: This Is Our Story*" is nearing completion.

We are taping the last footage for the show the weekend of October 23 in Los Angeles. We have completed filming in Houston, Dallas and San Francisco. All the footage will then be sent to Vancouver, British Columbia, where Forward Focus Productions will edit our special.

As I have said before, this TV special will tell the story of the struggle of gay men and lesbians in our society, as seen through our history, showing the determination of our members to bring about change in our surroundings as we seek to live full lives. We are going to show the world that we are people, not perverts. And we will share this message of hope with a possible television audience of 100,000,000 Americans and Canadians this coming spring.

To date, we have received about \$25,000 for the production work and P.R. for the program. We need to raise an additional \$46,000 by October 23rd to complete the program.

I would personally like to thank all of you who have contributed so far to the production of our special. In the past I have tried to send out to our contributors a short thank you note to anyone who sent us anything. I received the following letter from one of our contributors:

"Dear Mr. Perry,

I just received your kind letter thanking me for my contribution to your TV ministry. It was a very small gift and I'm sorry I cannot send more at this time, but I will keep you in mind in future giving.

Mr. Perry, I thought you might be interested to know also that I am the son of the evangelist Oral Roberts, not the one on TV with him - that's my brother Richard. I'm the eldest son and the eldest surviving child. I am gay and have been "out" more or less for many, many years but am only now coming into an awareness of what being out of the closet really means. I'm not quite to the point of being ready for a public announcement of any sort, but I did think this information might be useful to you when dealing with some other person from a very strict fundamentalist family who might be having problems with his homosexuality and his religion.

If I can be of further service, let me know. Thank you. Sincerely,

Ron Roberts"

I wrote Ron Roberts back and told him I would be in Tulsa, Oklahoma the weekend of November 6-8, 1981.

That Sunday in Tulsa I spent about two hours with Ron talking about his experiences as a gay person, his family life, and his being raised in a fundamental Christian background. He was very honest and told me he was burned-out on Church and organized religion.

I asked him why then had he sent a check for our TV special knowing that it would deal with organized religion in a gay setting. His answer, "Troy, there are a lot of gay people who need to know that somebody cares about them and that they can be moral and gay. I think you'll tell them that."

I'm sorry to tell you that Ron Roberts will not see our TV show. According to the national press, "Ron Roberts was found dead in his car from an apparently self-inflicted gunshot wound."

Friends, because of people like Ron, who we all have known, we must let people know that they do not have to believe the lies that they hear and see in the mass media. I'm tired of programs like the show, "Gay Power, Gay Politics" which was aired by CBS and proposed to show our lifestyle, when in fact, it had nothing to do with the way we live. "I'm tired of seeing Rev. Jerry Falwell and other TV evangelists who treat us as labels and not people.

Our TV special can help make the difference. Sisters and brothers, I need your help today. I must raise the last of the funds we need to finish our TV special. Please send your gift now! *It's time to tell Our Story!*

Sincerely,

Rev. Troy D. Perry
Reverend Troy D. Perry

TDP/fkz

----- CUT ALONG DOTTED LINE -----

Yes Reverend Perry, it is time to tell *Our Story*.

Enclosed is my tax exempt gift of \$ _____.

Name: _____

Address: _____

Send to: Reverend Troy D. Perry
"UFMCC Media Fund"
5300 Santa Monica Boulevard, Suite 304
Los Angeles, CA 90029-9990

ATTENTION; CLERGY AND LAY DELEGATES!



**THESE ARE YOUR COPIES OF THE
OFFICIAL GENERAL CONFERENCE
REPORTS. BRING THEM WITH YOU.**

**DUPLICATES
WILL NOT BE ISSUED**



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

June 16, 1981

Dear Sisters & Brothers:

Welcome to the 10th General Conference of the Universal Fellowship of Metropolitan Community Churches.

If you have never attended this, every-two-year "family reunion" of our denomination, you are in for a pleasant surprise. You will be meeting several thousand of your family members from around the world; from Australia, Canada, Denmark, England, Mexico, New Zealand, Nigeria, South Africa and the United States of America, we will be coming to worship "By no other name" than the name of Jesus, our Lord and Savior. You will meet other sisters and brothers who are not members of the Universal Fellowship of Metropolitan Community Churches, but who share with us in our belief of the dignity of human beings to live their lives as we believe God meant them to.

This week we will pray, work, and play together.

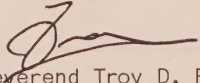
Each day we will worship and pray together. Each day we will work on the business of the Universal Fellowship of Metropolitan Community Churches as we address all the issues which touch our lives as we establish God's kingdom on earth. Each day we will socialize together as family.

This week, I hope you will join with me as I pray for a move of the Holy Spirit in the Universal Fellowship of Metropolitan Community Churches. I pray that we will all yield ourselves to the anointing of God. If we do, we will be blessed. If we do not, there can only be chaos.

This week walk in the light of Jesus.

If you see someone you don't know this week, introduce yourself. Remember, we are all family.

In Christ,


Reverend Troy D. Perry

TDP/fkz

The Reverend Troy D. Perry, Founder



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

Welcome to the Biennial General Conference of the Universal Fellowship of Metropolitan Community Churches. From one local church in Los Angeles, California to an International Fellowship, we have grown; and with our growth comes the need for a more adequate parliamentary procedure to facilitate the flow of our Business Meetings.

The Chair has discovered while Americans are familiar with Roberts Book of Rules, many of our members from outside the United States of America are not. For that reason, the Chair has ruled that "Roberts" will not be used, but will be substituted with the chart found at the bottom of this sheet.

The chart will not permit the General Conference to be subject to parliamentary maneuvers intended to slow the will of the majority of the Conference. It will supply us with the fastest means available to facilitate business.

Please observe the following rules:

1. Lift your hand if you wish to be recognized. (If you are not recognized take your hand down until the floor is yielded. The Chair will not call on delegates who do not follow this rule.)
2. Address the Chair as "Mr. or Ms. Moderator."
3. Give your name as well as the location of your church home.
4. Generally, a delegate may speak only once to any given motion.
5. The Chair may limit the time of all speakers.
6. The Chair ordinarily will only vote during a business meeting if there is a tie, or if the Chair wishes to record his or her vote to a certain vote after the vote of the Conference is finalized.
7. The Chair requests that each of us pray and ask the Lord's guidance in the business to come before the body.

SUMMARY CHART OF MOTIONS

MOTION	DEBATABLE	AMENDABLE	VOTE	May have applied to it
Ordinary Motions (in order of rank)	1. To adjourn	No	Majority	C
	2 To recess.	No	Majority	7, C
	3. To close debate	No	two-thirds	C
	4. To Limit (Extend the limits of) debate	No	two-thirds	7, C
	5. To Postpone	Yes	Majority	3,4,7,C
	6. To Refer	Yes	Majority	3,4,7,C
	7. To Amend	Yes	Majority	3,4,C
Main Motion (lowest rank)	Yes	Yes	Majority	3,4,5,6,7, C,E,F
Special Motions (no rank among themselves)	A. Point of Order	No	None	None
	B. To Appeal	Yes	Majority	3,4,C
	C. To Withdraw	No	Majority	None
	D. To suspend the rules	No	two-thirds	C
	E. To Reconsider	Yes	Majority	3,4,C
	F. To Rescind	Yes	Majority	3,4,5,6,7,C

*May be amended regarding time limitations only.

AGENDA FOR BUSINESS MEETINGS, GENERAL CONFERENCE X

ORDER

MONDAY - August 3

10:30	Roll Call
10:50	Address by Rev. Perry
11:15 -12:15	Forum on Elders Report to General Conference Questions and Answers
12:15 -1:15	LUNCH (Elders Nominating Committee meets)
1:15	Action on Elders Report paper - specific approvals motions, approval
2:00	Elders Nominating Committee Report
2:15	Commission, Committee Workshops
8:30 - 5:30	Commission on Government Structure and Systems Forum (BUSINESS) Article IV

TUESDAY - August 4

10:30 - 12:30	Government Structure and Systems Action including By-laws changes (if any) World Church Extension Samaritan Theological Institute
2:00 - 5:00	Department of Publications Commission on the Laity Washington Field Office Department of Christian Social Action Department of Ecumenical Relations Ministerial Credentials and Affairs Committee

WEDNESDAY - August 5

10:30 - 11:30	Elders Elections (and reports if there's time)
2:00 - 3:00	(Reports not completed from previous day) Church Hymnody
3:00 - 5:00	Inclusive Language Task Force Report - FORUM (BUSINESS)

THURSDAY - August 6

NO BUSINESS

FRIDAY - August 7

10:30 - 12:30	Inclusive Language Report and By-laws changes By-laws Committee Report Unfinished Reports (if any)
4:00 - 5:30	Forum on the Budget (BUSINESS)

SATURDAY - August 8

10:30 - 12:30	Budget and General Conference Resolutions
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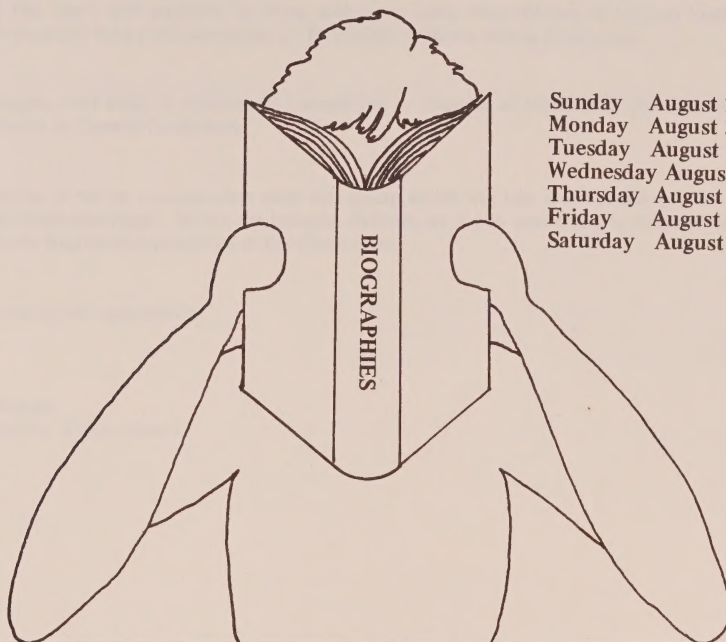
GENERAL CONFERENCE RESOLUTIONS:

General Conference Resolutions this year will be handled in the following order of priority:

1. The first resolutions to be considered will be those offered by Boards, Commissions and Committees, to the General Conference Resolutions Committee.
2. The second resolutions to be considered will be those offered by Wednesday at 9:00 PM to the General Conference Resolutions Committee, signed by 25 delegates or more, and properly distributed to the clergy and lay delegates.
3. The third resolutions to be considered will be those received by Friday at 9:00 AM of General Conference, by the General Conference Resolutions Committee, signed by at least 25 delegates.

The General Conference Resolutions Committee will organize these resolutions, distribute them in their final form to the delegates, and will recommend time limits for debate.

BOOKSTORE



Sunday	August 2	3:00 - 9:00
Monday	August 3	9:00 - 6:00
Tuesday	August 4	9:00 - 6:00
Wednesday	August 5	9:00 - 6:00
Thursday	August 6	9:00 - 9:00
Friday	August 7	9:00 - 6:00
Saturday	August 8	9:00 - 6:00

General Conference X

GAY
FICTION

Theology

Third World Titles

BIBLES

ENGLISH and SPANISH

MAGAZINES

WORKBOOKS

MUCH - MUCH MORE

BRING YOUR CHECKBOOKS

GROWTH WITHIN THE CHURCH

SELF HELP

JEWELRY

Literature

CHILD - CARE

We recognize that there will probably be those wishing to bring their children to General Conference. With this in mind, we have arranged for a child-care room at the Shamrock Hilton during Conference.

If you are bringing your child or children, and would like to make use of this facility, please make arrangements at the Registration booth at General Conference.

We are attempting to set up a cooperative child care group which will take turns spending a few hours caring for the children in the child-care room. If you are bringing children, or if you would like to volunteer your time in this way, please contact the Registration personnel at the Conference.

Your help is needed and appreciated.

Rev. Pepper Shields
General Conference X Coordinator

Name: _____

Address: _____

Days available to staff child-care room: _____

Times available to staff child-care room: _____



NEW COVENANT M.C.C.
Rev. Gary R. Lewis, Pastor
(714) 636-6505

Mailing Address:
13152 Nina Place
Garden Grove, Calif. 92643

Church Meetings:
1120 W. Santa Ana Street
Anaheim, California

June 23, 1981

Dear Sisters and Brothers in Christ;

Just a short letter telling you about an exciting new addition to our General Conference. This year we will be having a room for those of us who are alcoholics. The room will be opened and staffed 24 hours a day, and of course, everyone is welcome to stop by and have a cup of coffee or a soft drink. Also available will be information on the disease of alcoholism, drug addition, the Co-Alcoholic, Alcoholics Together and Alanon.

In addition to the room there will be morning meditation/prayer, and each evening there will be a different type of A.A./A.T. meeting. The need of confidential counselling is understood and will be available upon request. Further information will be given to everyone at the Conference.

I have had the privilege of talking to a few of you on the telephone about this wonderful new program and your response has been so very positive. As those with whom I have talked are aware, the room and the supplies are being paid for entirely by donations from individuals and churches. Those people and churches who have wished to see this venture succeed have made their donations by mailing them either to New Covenant Metropolitan Community Church (indicating what it is for) or by sending them direct to the Shamrock Hilton; South Main at Holcombe Blvd.; Houston, Tx. 77001. In the latter case they were marked to indicate that they were for the Jr. Suite in the name of Rev. Gary R. Lewis and I was informed of the donation so that proper records can be kept.

We've stepped out in faith and know the Holy Spirit will fulfill all of our needs to an abundance. A full accounting will be made to the Board of Elders of all monies received and disbursed.

We remain,

Your Sisters and Brothers in Christ

Myra Lewis
Luther Ballew
Carol Bell
Luther Gough
John Gossard
Bile Malloy



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

THE BOARD OF ELDERS REPORT TO THE 10th GENERAL CONFERENCE, AUGUST 3, 1981

PROCEDURES:

The following Elders clarification was approved by the 9th General Conference:

"The minutes of the Board of Elders meetings (which are not mentioned in the By-laws), are subject to amendment or revision only as to fact, and only by the Board of Elders. The *action* of the Board of Elders, as reported in minutes, "white papers," or specific reports are subject to the approval of the General Conference unless exempted specifically elsewhere in the By-laws. These actions must be approved by each General Conference in order to have continuing effect after that Conference; and, any action disapproved by the General Conference is no longer in effect and in that case it is the responsibility of the Board of Elders to reverse the effect of their decision as much as may be possible."

This year, the Board of Elders is presenting to you our minutes and a report summarizing our actions and projecting the next two years.

During the forum on Monday, in the morning, we will go over the minutes, page by page, asking for questions, clarification and points of information from the floor of General Conference. After breaking for lunch, the business meeting will resume, and specific motions to amend any actions of the Board of Elders will be in order. Also, in order, will be motions to approve the two specific actions requiring General Conference approval, and a motion to accept the report itself.

BOARD OF ELDERS REPORT TO GENERAL CONFERENCE X, AUGUST 3, 1981

"By faith Abraham and Sarah
when they were called out
into a place
which they should afterward receive for an inheritance,

Obedied
And went out,
not knowing whither they went . . .

By faith
They sojourned in the land of promise
--as in a strange country . . .

For they looked for a city which hath foundations,
whose builder and maker
is God."

--Hebrews 11:8-10

As we enter into this, our Tenth General Conference of the Universal Fellowship of Metropolitan Community Churches, we pass another milestone on our journey.

This Conference finds us experiencing unprecedented growth.

We are reaching out with God's light into parts of this world which have never seen light before.

Only within the pages of Scripture -- Exodus, the Book of Acts, Hebrews -- can we find similar evidence of such an exciting liberation.

Indeed we are the new Reformation of the Christian Church -- and we find ourselves increasingly receiving attention from the world as it grapples to comprehend the phenomenon of the Universal Fellowship of Metropolitan Community Churches.

As the Board of Elders which you have elected and authorized: "to carry on the administrative affairs of the Universal Fellowship of Metropolitan Community Churches between General Conferences in an orderly manner . . ." (Article V, B.1, lines 22-25) we are both awed and challenged by these circumstances.

We offer this paper as an overview of our perceptions, goals and accomplishments at this time of our history. The minutes of our meetings are attached and the actions contained therein will be reviewed by the General Conference as we begin our business sessions.

Specifically, the General Conference is called upon by the U.F.M.C.C. By-laws to approve two actions reported in the minutes. One, (81C10-2) the division of Districts (Article IX, B., lines 38-41, "A District Conference is that meeting of all Study Groups, Missions and local Churches within a geographical area as defined by the Board of Elders. Changes in the district boundaries must be apcially approved by the next General Conference"); Two, (81B3.3-1) the disposition of property. (U.F.M.C.C. By-laws: Article VI, G, lines 46-53, "The Board of Directors and the members of each local congregation will have sole control of said property except under the following circumstances: 1) If the property is abandoned; 2) If the local Church is disbanded by action of the local Board of Directors and the District Board of Home Missions. Should any of the above circumstances exist, said property will revert to use of the General Conference of the Universal Fellowship of Metropolitan Community Churches which will decide the disposition of the said property.")

SUMMARY OF 1979-81 PERIOD:

This section of this report may seem a little long, but we believe it is important for you to have a *full* accounting of the progress of the Fellowship over the last two years as projected by the 10-year plan of 1979.

These last two years have been a time of phenomenal unprecedented growth in the history of the Universal Fellow-

ship of Metropolitan Community Churches. One concrete way of measuring that growth is in the number of new congregations. At the last General Conference IX in Los Angeles, we had 118 congregations. We now have close to 170. In terms of Districts, this represents a 37% growth rate; and in terms of World Church Extension areas, the growth rate is over 100%. At that rate of growth, we will reach our ten-year goal in new Church development by 1985—four years early! We think this growth is due to *many* factors. It has taken us years to learn how to start new Church groups. Districts have taken on the major responsibility for home missions and have been very creative in that area. Lay people have taken a more assertive role in many districts in starting and overseeing new groups. The work of the Ministerial Credentials & Affairs Committee and Samaritan Theological Institute have contributed to a more prepared ministry by clergy and laity. In addition, we have a World Church Extension office outside the United States and the report from the Executive Secretary of World Church Extension speaks for itself.

Fellowship support for this growth has included the “How to Start A Study Group Packet.” But the bulk of Fellowship support has come from Elders visits. Every District, Church Extension Area, including United States, Canada, Australia, New Zealand, England, Denmark and Nigeria and Hispanic Americas have had visits from the Board of Elders in the last two years; this is a first in Fellowship history. The majority of our Churches have had a visit from an Elder—the Board of Elders collectively has traveled in excess of a million miles in two years—a fact as astonishing to us as to you, since five of us also pastor local Churches. We are grateful to think that it is very possible that by General Conference, 1983 we will have the 100 Chartered Churches necessary to allow for two more Elders.

Our financial management and responsibilities have also grown (see Treasurer’s Report). That growth is due to local Church growth *and* due to inflation. Our Fellowship budget has doubled, but our Fellowship assets and total accounts (including Cuban Relief) have meant a *quadrupling* of the amount of money we are managing.

We have seen other kinds of growth as well. In 1979 we projected the need to begin developing Fellowship consciousness and vision, through lay concerns and listening skills. To that end the Department of Christian Education, in conjunction with Church Services, has produced the following resources:

- How to start a Study Group.
- What are we saying? Communication skills for Christians.
- Deacons Training Packet.
- Operation Resurrection: A manual for local Church renewal.
- Good News: a media guide for local Churches.
- The Race Relations Packet Part I (courtesy of Task Force on Race Relations).
- A Commission on the Laity Packet will be available at this Conference.

Keeping In Touch has come out monthly, and is distributed to a new Fellowship mailing list of over 4,000. Every Church group now receives Elders minutes and the U.F.M.C.C. Directory free of charge. In addition to our many pamphlets and brochures, we produced two World Church Extension brochures and a new brochure for Fellowship Sunday entitled, “Why We Are A Fellowship.” After about six years of existence and because of the efforts over the years of *many* people, our Church Services Department can finally state with confidence that *most* Church Service orders are processed within 24 - 48 hours.

Our Ecumenical witness has increased in the last two years (see the report from the Department of Ecumenical Relations), culminating in our making formal application to the National Council of Churches of the United States of America, and the World Council of Churches. People have told us that, in terms of the “conservative political/religious mood” in the United States, particularly, that this is simply “not a good time” to make such a witness. We think it’s the perfect time! The Universal Fellowship of Metropolitan Community Churches has grown to the point where we are ready to take our place in the global Christian community.

Project Samaria:

We remind the General Conference of the purpose of Project Samaria: “When Jesus journeyed from Judea to Galilee he chose to travel through Samaria. In doing so he journeyed through time and distance to touch and heal areas such as nationalism, sexism, racism, cultural prejudice, judgmental denominationalism and religious hypocrisy. In short, he broke down barriers. He proclaimed the universality of the Gospel; he loved the world, not in theory, but in action.

"Project Samaria would lead the journey of the UFMCC through many "Samaritan territories," so that in journeying through each we might confront the barriers within us, relying on the truth to free us and allowing the touch of the Christ to heal us. If we are to proclaim the Gospel to all nations we must, individually and collectively, face the truth of self disclosure as did the woman at the well, when confronting the Christ. Just as she saw herself in relationship to Jesus, we would see ourselves also. We have committed ourselves to loving our neighbors and seek now to remove from ourselves the same areas of nationalism, sexism, agism, cultural prejudice, judgmental denominationalism, and religious hypocrisy, etc."

In the last two years, we have gathered resources and began long-range planning for this project. In addition, the work has begun in two areas:

- 1) The Task Force on Inclusive Language has completed its vital work and presents its report to this 10th General Conference for appropriate action.
- 2) We did not choose our first target community, it chose us: in 1980-81, the U.F.M.C.C. began working with the U.S. State Department and Church World Services in helping resettle gay and lesbian Cuban refugees. The following is a summary of the Cuban Relief Project:

ACCOMPLISHMENTS:

1. U.F.M.C.C. personnel visited all four refugee camps, some of them several times for extended periods of time, to help with getting people out of the camps, and to talk and counsel with refugees.
2. U.F.M.C.C. congregations helped in resettling in excess of 2,500 refugees, at a cost of approximately \$25.00 per person. Because we were not federally funded, the cost was borne by the project itself and by local Churches and sponsors. Statistically, the Universal Fellowship helped resettle one refugee for every ten members—the highest personal, and financial commitment of members of any denomination in the United States.
3. The Cuban Relief Project helped coordinate emergency food and clothing drives.
4. U.F.M.C.C. provided emergency housing and transportation for refugees resettled by other agencies and then abandoned; and for those we have to resettle ourselves.
5. U.F.M.C.C. distributed a sponsor packet, authored by Rev. Randy Cypherd, to all our sponsors. Other denominations used our sponsor packet.
6. U.F.M.C.C. Cuban Relief Project distributed thousands of leaflets in the camps on the existence and ministry of the Universal Fellowship, and about homosexuality and the Bible.
7. We kept detailed intake records of all refugees, sponsors and all correspondence and newspaper clippings; through the Fellowship accounting offices, we kept detailed, accurate, up-to-date books on the Cuban Relief Fund.
8. We reported regularly, through *Keeping In Touch*, *In Unity* and special mailings and press releases to our membership and the press about our activities and finances.
9. U.F.M.C.C. personnel worked with ecumenical agencies such as Church World Service, the American Baptists and the Southern California Council of Churches, and with the federal government through the Immigration and Naturalization Service and the State Department's Cuban-Haitian Task Force. We worked extensively also with state and local governments.
10. We opened a temporary shelter in Los Angeles which operated for three months, and closed it in February, 1981.
11. The U.F.M.C.C. is now opening transition centers in other cities to aid in the resettlement of another 150 refugees still being held at Fort Chaffee, Arkansas.
12. John Chasteen has initiated applying for Church and government grants for our Cuban Relief Efforts. He has set some historic precedents in enabling us to receive several such grants.
13. The Cuban Relief Project now maintains an office in Los Angeles, under the supervision of the Board of Elders, for the following purposes: maintaining personnel for handling on-going resettlement problems, emergencies, trouble shooting; overseeing the transition centers; providing a network of job and housing referrals; providing systems as-

sistance to Cubans in the Southern California area, and nationally; budget and staff planning; and the on-going exploration of continuing resettlement efforts with Cubans, Haitians, Salvadorians and other displaced persons.

STAFF

The following persons have worked for the U.F.M.C.C. Cuban Relief Project in the past year:

Rev. Bob Arthur: Director, June, 1980 - November, 1980.
Dale Leeche: Project Facilitator part time; fund-raiser, bookkeeper and clerk, June, 1980 - November, 1980.
Pete Taylor: Director, La Mirada House, November, 1980 - February, 1981.
Emilio Perez de Corcho: Housekeeper, La Mirada House, November, 1980 - February, 1981.
John Chasteen: Director, November, 1980 - present.
Rev. Bruce Hughes: Resettlement agent and Chaplain to Indiantown Gap and Fort Chaffee.
Rev. Jose Cruz: Resettlement agent in Fort Chaffee.
Mr. Frank Rivera-Albert: Caseworker, program developer, transition centers, January, 1981 - present.
Rev. Dick Mickley: Placement volunteer, 1½ months.
Rev. Jose Mojica: Caseworker, office manager, May, 1981 - present.
Ruth Gough: Caseworker, systems assistance, job placement, May, 1981 - present.
Rev. Elder Nancy Wilson: Liaison to Board of Elders, supervisor of staff, November, 1980- present.

U.F.M.C.C. Clergy who have provided extraordinary assistance to the U.F.M.C.C. Cuban Relief Efforts:

Rev. Delores Berry
Rev. Randy Cypherd
Rev. Judy Dahl
Rev. Bern David
Rev. Bob Falls
Rev. David Farrell
Rev. Deborah Gendron
Rev. Rodger Harrison
Rev. Anne Keast
Rev. Dee Lamb
Rev. Gary Lewis
Rev. Gil Lincoln
Rev. Steve Pieters
Rev. Marge Ragona
Rev. Sandy Taylor
Rev. Howard Williams
Rev. Marshall Williams

U.F.M.C.C. Lay people who have provided extraordinary assistance and ministry:

Steve Carson, New York
Ann Cupidon, Palm Springs
Herb Pomeroy, Los Angeles
Phil Sheldon, Chicago
Jerry Sloan, Sacramento
Nancy Ware and Arlene, Baltimore

Thanks also to the many clergy and lay people who provided much assistance, advice or emergency help--there are simply too many to mention. Special thanks for all the many donations of money, food, clothing and shelter; and especially our gratitude for the hundreds and hundreds of sponsors.

FUNDING SOURCES:

U.F.M.C.C. congregational and individual donations:	(In excess of)	\$ 47,000
From Church World Service (grant for general operations, and reimbursement to local Churches):		30,000
For IRC (general operations):		1,000
From the American Baptist Association		8,800
Cuban-Haitian Task Force of the Federal Government of the United States for transition centers:		370,000

From the State of California (through U.F.M.C.C. Cuban Relief to S.T.I.
to teach English as a second language):

6,000

Administration:

With a growth rate of about 50% in two years, and one less full-time Elder, the Board of Elders has felt the results of Fellowship growing pains very deeply.

Our administration is growing and changing. The Fellowship offices are now managed by a lay person, Mr. Phil Gallnitz. We have increased our staff, purchased \$15,000 worth of office equipment (we owned nothing in 1979); we have set up restricted accounts for World Church Extension and other areas; and have hired an outside CPA firm to handle our books and audit procedures. We have successfully negotiated and implemented a new, less expensive but comparable health insurance program; we have investigated and are about to implement a Fellowship retirement plan; we are at the point when we need to move into computerization of much of our work; and we are quickly outgrowing our present office space.

Americom Services (an independent consultant firm hired by U.F.M.C.C.) did a case study for the Fellowship which pointed out several areas in which we needed to improve administratively in terms of quality and efficiency. We are taking steps to correct these problems and ask for your input, feedback, encouragement and prayers as we try to strengthen and improve our administration and our communications with local churches.

Fund Raising:

We are delighted that tithes are increasing and being received in the Fellowship Offices on time for the most part. We are grateful to many congregations that now understand how important Fellowship tithes are to our daily operation.

Our Good Samaritan Project of 1980 was *not* as successful as we'd hoped as a fund raiser; however, we were able to produce a slide show, some of which will be used in our media ministry; and we were able to begin to assess Fellowship-wide interest in the media outreach. We learned a lot about communication and fund raising from the experience.

We will be having to find ways to raise funds above and beyond tithes or special appeals to local U.F.M.C.C. congregations—we will be investigating long range plans for several fund raisers over the next two years.

Ministry:

We are very proud of the work MCAC has done, (see report). We are delighted by the growth in S.T.I. in their expanded vision, facilities, staff and budget (see their report).

Church Structure:

The recreation of the Commission on Government Structures and Systems we feel is one of the best ideas the Board of Elders has ever had! We finally found a way to bring together a representative, fluid-but-stable, committed group of people who are in touch enough with the "grassroots" of the Fellowship to effectively do the work of that committee. We are very excited by the work begun by that Commission in the last two years. (See Government Structures and Systems Report).

Further, Government Structures and Systems is a model of laity-clergy parity, and involves people who can really help U.F.M.C.C. keep up with itself structurally.

PROJECTIONS 1981-83:

As we turn the corner into the next two years, the Board of Elders wishes to begin to rely heavily on the District Coordinator, World Church Extension Coordinators, and lay representatives to help us in major programmatic planning.

We are projecting a week-long meeting in January, 1982, with this group of people to do that planning. We will be considering the following areas:

1) *Strengthening of Districts.* Increasingly we find a need for decentralization and reconstruction to provide for better communication and coordination of efforts. The future growth of U.F.M.C.C. will depend on how we strengthen the Districts' capability to be a link between local congregations and the Fellowship, and to be the primary developer of new Church groups. We need to plan for long-range redistricting, and for paving the way for full-time District

Coordinators/officers, and identifiable District offices with programatic tools and responsibilities. We need to find the ways to equitably and adequately fund District Coordinators personnel in every district. In conjunction with this, the Board of Elders is recommending to the By-laws Committee that lay persons be eligible to be District Coordinators.

Part of the strengthening of Districts and the development of Church Extension areas will be increased participation of all local church bodies on District and Fellowship levels. The Board of Elders believes it is not fair that Study Groups pay tithes, but are not given representation on the District and General Conference level. We will be discussing this important issue with District Coordinators, lay representatives and the By-laws Committee.

2) *Christian Education.* It is clear to us that our primary program need in the Fellowship is in the area of Christian Education. We need to implement and provide adequate staffing for a *comprehensive* Christian Education program for U.F.M.C.C. Some of our problems in the past over theology, social action, ministry, etc. has been the result of inadequate educational resources for local congregations. We project the implementation of this Christian Education program by April, 1982.

3) *In addition,* we need to deal decisively with the area of Christian Social Action. The Department of Christian Social Action will continue under the capable direction of Mr. Adam DeBaugh. The office will take on a more international focus and will continue to offer many of the kind of resources and assistance now offered by the Washington Field Office. Almost everything we do in the Fellowship, everything we *are*, in fact, involves Christian Social Action--speaking to the wider society about human rights and freedom; and undertaking constructive action in correcting injustice. Christian Social Action is as scriptural as the Old Testament prophets, as Jesus' command to love our neighbor as ourselves. And it is as contemporary as our current struggle with the moral majority and the "new religious right" worldwide. We must be vigilant in living and proclaiming the Gospel of Jesus Christ which is a Gospel of Christian Social Action.

4) The Department of Edumenical Relations will continue in its important work as we prepare to send a delegate to the 1983 General Assembly of the World Council of Churches in Vancouver, B.C. (See their report).

5) We need to also deal decisively with the Ministry areas assigned to the Commission on Innovative Ministries and the Office of Institutional Ministries. The Commission on Innovative Ministries has suffered from a lack of adequate personnel on a Fellowship level, funding and a sense of direction. Because of inadequate staff support for OIm, that ministry has suffered and languished. The Board of Elders reaffirms our commitment to the work of meeting human needs in the areas of specialized ministry and to those in prison and other institutions. We need to face and acknowledge our responsibility for and problems in these areas and to start over again to plan to do these ministries and to *do them well*. We plan to discuss strategies for these two important ministry areas with the District Coordinators and lay representatives at our January meeting.

6) We will also begin in the next two years to also look at providing programming and staff in the areas of evangelism and pastoral care.

Television Ministries

At our last General Conference, the Conference voted to start using the media by preparing to produce our own television show. This we are in the process of doing. A one-hour television special is now in production. We have secured the services of Forward Focus Productions, LTD, a Canadian company with offices in Vancouver, B.C. to produce our first special. It is a gay and lesbian owned film, video and audio/visual production company which has been in operation since 1977.

The Universal Fellowship of Metropolitan Community Churches is, compared to most other Christian denominations, young and relatively unknown. Even among the gay and lesbian community it serves, it is not always a household word.

Our hour long television program will do much to dispel ignorance about the U.F.M.C.C. and perhaps bring Christianity back into the lives of gay people who have fallen away from organized religions due to the prevailing anti-homosexual teachings. If we intend to reach beyond the already knowledgeable, if we desire to touch the hearts, intellects and lives of the often skeptical and sometimes bitter gay former Christians, it would seem reasonable to aim this television special at a general audience. There is little point preaching to the already converted.

In order to attract and keep the attention of such an audience, the program will be informative, interesting and entertaining. A positive view of U.F.M.C.C. will, therefore, seem to be the most appropriate method of communicating the story and message of the Church. It is an unconventional story of an unconventional Church for unconventional

people and with an unconventional but beautiful message . . . that God loves lesbians and gay men and that it is not impossible nor incompatible to be both gay and Christian.

The theme of the television special (though not necessarily the title) will be "We are the children of God, too," something that most homosexuals forget and straight people don't normally believe. The program will include the following relevant areas of interest:

I. *The History of U.F.M.C.C.* - Included would be a personal history of the Rev. Elder Troy Perry, founder of U.F.M.C.C., and the story of the growth of the Church since its inception.

II. *Homosexuality & Christianity* - How traditional Christian Churches view homosexuality and how they deal with it, a bit on such groups as Dignity and Integrity, what does the Bible really say on the issue, U.F.M.C.C. attitudes, the relationship between spirituality and sexuality. Visuals would include interviews with people at this Conference and possibly in-the-street, from other reference sources such as books, magazines, newspapers and television footage, photographic libraries.

III. *U.F.M.C.C. & Lesbianism* - Not to be viewed as an issue, but rather to show the involvement of women in the Church as members and as pastors. Some mention and discussion on Christianity and feminism generally.

IV. *U.F.M.C.C. Today* - The Church in action in today's world and worldwide. The international aspect, other countries where U.F.M.C.C. is operational, how it functions and grows. Other areas that U.F.M.C.C. is involved in, such as Cuban refugees, etc.

Interviews with U.F.M.C.C. members on the subject "What the U.F.M.C.C. means to me" will be positive and enlightening.

God, we believe, has given us the opportunity to reach a possible 100 million people with this people-oriented program. We hope that you will join with us in prayer that lives will be touched, more people will hear the good news of Jesus Christ, and we will give hope to those who feel hopeless.

Conclusion

The richness of U.F.M.C.C. has been and is, its diversity. The past two years has shown us much of that. Opinions differ, spiritual walks seem different, issues are seen differently and yet the one uniting factor is our overwhelming love of and commitment to Jesus Christ. We are learning not to fear diversity, but to question it and seek God's truth in it, and we have learned that that can be a painful process. From conflict comes knowledge and growth, however, and we continue in our quest finding I Corinthians 12:25-27 to be true, "that there should be no schism in the body, but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member is to be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular." Perhaps Paul foresaw U.F.M.C.C., or perhaps even our diversity is not that unlike the early Christians.

In summary, we call upon the U.F.M.C.C. to enter into this Tenth General Conference with joy and thanksgiving to our God who has blessed us exceedingly abundantly, beyond any worldly dream or expectation.

BOARD OF WORLD CHURCH EXTENSION REPORT - GENERAL CONFERENCE

HOUSTON, TEXAS 1981

STRUCTURE:

The Board of World Church Extension is made up of the following:

1. Executive Secretary - Rev. Elder Jean A. White
2. New Zealand District Co-Ordinator - Rev. Jan Weymouth
3. Hispanic Co-Ordinator of the Americas - Rev. Jose Mojica
4. For Nigeria - Rev. Sylvanus Maduka
5. United Kingdom and Western Europe Co-Ordinator - Rev. Elder Jean A. White

TASK:

Our task is defined by Article 6 D UFMCC Bylaws - "The Board of World Church Extension shall be directed by the Board of Elders to continue to develop an outreach in response to interested groups throughout the world." Our outreach as presently defined is:

1. To identify and to implement correspondence with persons and groups throughout the world, to inform them of the aims and goals of the UFMCC. To encourage them in the formation of groups identifying themselves as part of UFMCC. To discover and develop persons within the area who have the qualifications to pastor and to serve as administrators of UFMCC groups and structures.

PRESENT OUTREACH: Summer 1981 - Status

1. The United Kingdom and Western Europe.

This is still our targeted area for maximum development. It had been expected that the United Kingdom would be a UFMCC district by 1981, however, this has not been a viable proposition. At this time it is advisable to keep it as an extension area combined with Western Europe. Mainly because of the lack of finances and ministers available in both areas. A detailed report of the efforts in this area is appended to this report.

2. The Hispanic Americas.

This Church Extension area encompasses all of the Spanish speaking ministries in the Americas. Church Extension Officer Jose Mojica visited the South Americas during 1980. This extension area includes all the Hispanic groups in the U.S.A. Report appended to this report.

3. The African Continent.

The work in South Africa has ceased, with Rev. Joan Wakeford's move to the U.S.A. The work in Nigeria continues and is growing. A fact finding report is appended.

4. New Zealand.

There were problems in New Zealand, which are now over. A more detailed report is attached.

PROJECTED GOALS FOR WORLD CHURCH EXTENSION AREAS 1981/1983:

1. To try to break through into Europe in a more positive way, by supplying literature in the various European languages and starting study groups in the various countries where we have contact.
2. To be able to forge more links with S.T.I. for the training of ministers for the groups over here.
3. To encourage some minister or ministers with language skills to offer a year to the work in an extension area.

One of the goals projected by the 1979 World Church Extension report has now been implemented. We now have a Church Extension Office in London.

REPORT FROM NEW ZEALAND:

1980 was a year of tremendous challenge for the work of God through the UFMCC New Zealand. For the first time in several years clergy from MCC were appointed to that country - the Rev. Stan Harris as Church Extension Officer and the Rev. David Kromer as Interim Pastor of MCC of the Resurrection, Auckland. Difficulties were encountered as the unique ministry of the UFMCC was presented to the people and for the first time in this country the problem of cultural differences had to be contended with.

God doth prevail, and despite many set-backs, MCC of the Resurrection under the leadership of the Rev. Bill Hein, has grown and is developing. Mission status has been granted, it is hoped that a chartering will not be far off!

Communication with groups and individuals throughout the whole country is increasing - the demand and the expressed need for more MCC congregations in New Zealand is evident. The people of Auckland are studying to meet this need - in the meantime your prayers, contributions and support are vital. We need New Zealand leaders - you can help by providing resources which are not available in this country.

We look to the future, knowing that it is in the hands of God, and that we too are in that place of peace and challenge.

Submitted by the Rev. Jan Weymouth
Church Extension Officer for New Zealand.

HISPANIC REPORT:

Hispana is doing very well. The Rev. Jose Parets is very busy with the Hispanic Church. They had a congregational meeting in which he was elected pastor for three more years. Jose is still involved with the Cuban refugees as well as with other religious groups. We have an exhorter who is applying for license. The Church also has an outreach in New Jersey.

Santa Cruz is also doing very well. They are growing slowly but surely. Rev. Bern David had an operation for cancer of the colon. He is still working with the Cubans as well as doing his other activities.

Cristó Rey has had some problems. The Rev. Jose Cruz has been a little discouraged by the lack of support from the Fellowship, from the Miami Church, and also for the lack of interest from the people. He has been forced to move services to his own apartment. He is now waiting to find a suitable place to rent for worship services.

Latina is doing very well. We have finished the fliers and distributed them through the Hispanic bars and the people are responding to them. We have thirteen to fifteen regular people attending our services. On 26th April we had a memorial service for a Cuban that died here. This was a good way to announce the Church to the Cuban community. The Los Angeles Church has been very kind to us in offering us accommodation where we can worship regularly and assisting us in many other ways.

I, Rev. Jose Mojica, am doing well. At Minister's Conference God awakened my calling again. I am now working with John Chasteen, the Cuban Relief Fund Director, as well as working with the Church.

I feel that God is working in the Hispanic community and that with your help we shall grow.

Submitted by the Rev. Jose Mojica
Church Extension Officer for the Hispanics.

NIGERIA:

This year saw Rev. Charlie Arehart and myself going to Nigeria to assess the needs of the Churches there, to encourage them and to purchase the car which had been promised from General Conference to the people of Nigeria. On our arrival in Nigeria we found that inflation was very high, things were very expensive and the money that we had been given from the Fellowship to purchase a van or a car was not as much in the Nigerian money as we had expected it to be. We found it better to buy a VW car than to provide a van. The roads were pretty terrible and we realised a van would not last long under such conditions.

The prices and inflation in Nigeria were unbelievable. The people are very very poor. The normal things of daily life which we take for granted are great luxuries to these of our people. Water, light, medical help are all things which are not readily available.

We proceeded from Lagos to Imo State where we were able to visit each group. The Churches there are full of children; the average family has seven children. One of our members has five wives and twenty eight children; he has now decided that as a Christian he should live a monogamous life! The women have very little part to play in the Church, and are kept very much in the background. A reception was held for Rev. Arehart and me one evening where palm wine was offered round, but only the men were allowed to come, the women were not allowed to mix with them. Upon my asking why the women were not there, I was told that if the women came the men would leave. However, they do sit together during services.

The services are very lively and very noisy. Like all MCCs they love to sing, and the Word of God is preached regularly. One of the things that concerned us is that they do not teach the people any form of giving. They consider that the pastors should be taken care of by the Fellowship and therefore they do not really need to give - part of this of course stems from their poverty. However, some of them are more well off and yet still do not give. We tried to explain to them the Biblical reasons for giving and Rev. Arehart pointed out that if they could not give in money they could give of the vegetables and things that they grow, but we did not meet with much response to this.

There is so much disease, poverty and dirt there, and lack of medical help, that we decided we must buy medicines and various salves and try to do something to help some of the people. Rev. Maduka had explained to the people that I was a nurse and they seemed to be expecting me to do some miraculous cures; of course this was not possible - either financially or medically. However, we did do the best we could. We found that people came from far and near to seek for help. The word seemed to get around that I was able to lance boils and abscesses and clean wounds and give a little bit of information on various things and the people flocked from outlying villages. It was a very interesting experience but I felt very frustrated as I knew that I was only touching the tip of the iceberg and that although I could help initially there was no one to continue with the dressings, etc.

The majority of the needs there are social. Spiritually, they have many churches and missions of all denominations and all kinds, the whole place is inundated with churches.) The majority of the people seem to know God. They have had many missionaries there in the past and everywhere you go you see texts on cars, on all kinds of commercial transport - saying that Christ is Lord, Jesus Saves, We Are Christians.

The area where most of our churches are is what was Biafra until 1970 and the effects of the Biafran war are still evident in the people. This State does not have a representative in Government and so they do not get the help that they need socially. There is only one industry in the whole of Imo State and that is a brick factory run by Germans. These Germans had made waterlines so that some of the villages had a tap by which they could have water. However, the water is not clean, but is the water that has been used to wash the bricks and do the work first and then is filtered through. This water was also intermittent - some days it was not possible to have any. If the factory is not working then the water does not run and of course at night it goes off. The lack of water of course creates very unclean conditions in which disease grows very quickly. The nearest mission hospital is ninety miles away. There is a Government hospital in Okigwe but the Nigerians do not like going there, as we were told that each time they went and were given a prescription by a doctor, when they took it to the pharmacy to be filled they were usually told it was out of stock. Many of the people who had been there for injections or operations had come back with various infections because of non-sterile equipment being used. It is also very expensive.

The thing that was asked of us most was if we could build a clinic there, or a Church building. The clinic seemed to be the thing that people required most. However, I feel that it would be wrong of us to promise them such a thing if we were unable to keep that commitment. Things are very, very expensive in Nigeria; one has to bribe the police to do anything. I think it would cost us a great deal of money to erect such a building, in bribes as well as the cost of the building materials and the labour. Even if we were to be able to finance such a project as the building of the clinic, I wonder how we would be able to staff it? There seemed to be no doctors or nurses there. One cannot run such a resource without having doctors and nurses and this would mean training them. The cost of drugs is also very high and essential materials like surgical supplies are practically non-existent. Although Nigeria is a very rich country, the wealth is not divided very well. It would appear that the rich just get richer and the poor get poorer the whole time. I really think that we have to weigh very carefully any promises that we make in the future to Nigeria. We must be realistic about what the Fellowship's aims are. Are we going into Nigeria to reach the people with the Gospel only, or are we going there to help meet their social needs also? If the latter, then I think we have to be very realistic and make longterm aims, not make promises that we cannot fulfill. At present, we are sending Rev. Maduka one hundred and fifty dollars a month, this one hundred and fifty dollars of course helps to keep him and his family as he has no other income. All the other worship co-ordinators work in a secular job and run the Churches; of course they would like to be paid by the Fellowship as pastors in the future. This was one of their main requests.

I think that the car we have bought for Rev. Maduka will be of great help to him, as petrol is reasonably cheap and I am sure that he will be able to maintain it. Rev. Maduka does not drive so we have instructed someone to teach him.

We have also paid the insurance for the first year for him. One of the assets of having a car is that Rev. Maduka will be able to take some of the more seriously ill people to the mission hospital, ninety miles away. Needless to say, the people were very thrilled by this gift from the Fellowship.

I personally think that we should continue to support Rev. Maduka in his efforts to start groups in Nigeria, but, we should encourage them to be self-supporting as well. I do not think that at present we have the financial means to undertake the building of a clinic or a Church. It has taken us six years to raise the money for the car to go to Nigeria. I think a more realistic aim would be to perhaps enable a member of one of the Churches who wants to do medical training, or pastoral training, to come to one of our countries and do this and then to encourage him/her to go back to their own country to work with the people there.

The people were very thrilled with the fact that the Fellowship had sent somebody to see their needs and assess them, and to share fellowship with them. They wish to extend their thanks to the General Conference for all the love and fellowship that has been shown them.

Submitted by Rev. Elder Jean A. White
Executive Secretary for World Church Extension

Report from the Committee for Church Extension in the United Kingdom and Western Europe.

UNITED KINGDOM

In the United Kingdom we have seen quite a surge of interest in MCC. Rev. Troy Perry's visit in May, 1980 was a great boost to the morale of the people here in England. The article that was written about Rev. Perry after his visit brought in a lot of enquiries.

We had hoped that the United Kingdom would become a separate district in 1981 but this has not been a viable proposition. We have seen two of our groups obtaining their own building during this period, which has been a great boost to us. Thames Valley group has been granted mission status.

We are starting two new groups at the end of May, one in the University town of Cambridge and one in the town of Windsor.

Our main work has been meeting with other groups, being asked to speak at various schools, universities, Church groups. This has given many people a new awareness and vista of the work that we are doing. We have combined meetings and activities with Quest, the Catholic organisation equivalent to Dignity; The Open Church Group, an interdenominational body working towards greater awareness within their own Churches, and the G.C.M. - a similar organisation. This has been a great asset to our work, many Churches now call us when problems arise that they cannot cope with, seeking our advice and asking us to counsel.

One of our greatest helps has been the publication of "The Metropolitan," which is a magazine of the Church Extension Committee, with a distribution of four hundred copies. This magazine is one which we use as an outreach and also a platform for people to share their views about things within the Fellowship, things they understand and things they don't.

We try to get all the groups together twice a year for a day of workshops, seminars and general fellowship. This is also a day when we invite new enquirers to come and learn more about us.

I really feel the work in England is growing steadily, but, it is not yet the time to separate it from the extension area of Europe. London is still the only Chartered Church, with Thames Valley holding mission status, the rest being study groups which are slowly growing in numbers. In view of the religious apathy of the U.K. I think the work has grown quite well during the last two years. Most of the work has been done in the pastoral service to the local community where the groups are based. The pastoral representation in court cases, hospital visiting, in prison ministry and crisis intervention on nationwide level has certainly been continuously carried out during the last two years.

My main concern in the United Kingdom is the lack of ministers. We still have only five licensed ministers in the country, and this makes starting of new groups somewhat difficult. How many people would like to attend M.C.C. groups but they do not feel that they can either act as lay worship co-ordinator or do not feel called to any form of ministerial training. This is an area where we do need outside help.

EUROPE:

In the European area of Church Extension, we have certainly seen a great deal of growth.

Denmark:

In Denmark the group meeting there is growing all the time. Rev. Bjorn Marcussen is leading the worship there and people are certainly showing great interest in U.F.M.C.C. Since Rev. Troy Perry's visit to Copenhagen in May 1980 the group there feels more in touch with the Fellowship. Twice during the last year, members of the Copenhagen groups have come to London to join in fellowship with us, which is exciting for us, as many of the people in Europe never get a chance to meet anyone from other parts of the Fellowship.

Sweden:

The Swedish radio invited me to tape some messages to be played on Sunday evenings over Stockholm Free Radio informing people about the work that we do. This has been a very exciting phase in the growth of the Church in Europe. It has produced many enquirers and there are a group of Christians meeting there who are anxious to know more about the Fellowship and to see if it is right for them to join with U.F.M.C.C.

EASTERN EUROPE:

The last two years has brought a great deal of enquirers from Eastern Europe, from Poland, East Germany, Hungary, Rumania. We have been pleased to send literature and to write to these people, and to link them up together. It was very exciting for us when two of the people were able to meet in East Berlin and two others in Poland, both having travelled a great many miles just to see another Christian. They were able to recognise each other by the M.C.C. crosses that we had sent to them and they wrote saying how exciting it was for them to be able to pray together and have fellowship together and to know that there was someone else - even though hundreds of miles away - who cared and was interested. For many of them, knowing that they have links in the West with M.C.C. has brought a great comfort into their lives; this postal outreach is a very important part of our ministry here in Europe.

Germany:

The German television had a film about M.C.C. shown this year and it brought a great many enquirers. I have also placed advertisements in various German newspapers after an article was published about M.C.C. which had been brought to my attention. This again has produced a flood of enquirers, which is very exciting. We now have people in different parts of Germany who are interested in attending study groups. Unfortunately, the lack of leaders is something which is prohibiting us from really getting the work going there. We have very little literature available in German also, and we really do need people to translate various things for us. However, I see great potential in Germany within the next year or two. We are fortunate now that a brother from the Detroit Church has been stationed in Germany and is willing to act as a contact link for us with various other people there. Again, it has been the postal outreach that is the means of keeping the interests in Germany alive at this moment.

Italy:

It was wonderful to be invited to go to the Italian Conference in Turin this year, the first time that we as an organization have been invited to participate. This was an international group of people meeting together to discuss all kinds of issues appertaining to our community in Europe. The input that we were able to give was useful to many people. The country is mainly Catholic and there were many of our brothers and sisters who needed help regarding spiritual matters. We are now listed in various magazines throughout the country, but this has its drawbacks in that we now need literature in Italian to send to people who enquire.

France:

Interest from people in France seems to wax and wane, again, one of our drawbacks is the lack of literature in French. Also, the lack of someone being able to spend time there to work with the people to start a study group.

Spain and Portugal:

Rev. Jose von Buhler visited Spain and made many contacts there, he is still progressing with written communications between England and Spain. Much interest was shown in the work there, but again, we need people to be able to move there to start something and/or literature.

Holland:

We have had many enquiries from people in Holland, again the lack of literature in their own language and someone to be able to spend time in that country prohibits us from really beginning our work there.

Norway:

Interest has also been shown from this country. I was invited to spend a day with them on their International Day of Human Rights.

I am really encouraged by the work in Europe, we are very different to our brothers and sisters in the U.S.A. We seem to move more slowly and be much more cautious. I think these things arise from:

1. The national indifference to Christianity.
2. That only two to three percent of the population in Britain and Western Europe, and half a per cent in some countries, attend Sunday services regularly.
3. The lack of ministers and worship co-ordinators to lead any new group.
4. A lack of literature available in the various European languages.

Submitted by Rev. Elder Jean A. White,
Church Extension Officer for Great Britain and Western Europe

There has also been much interest from various of the Asian countries. We have contacts in Indonesia, Japan, Hong Kong, Malasia, Kuwait. At present of course there is nothing more we can do for these people than to keep in touch with them by correspondence, sending them of the literature that we have, and tapes of various sermons from conferences, etc. However, it is very encouraging to know that the Word of God is being spread abroad in these countries and that the people are enquiring.

This report is brief. We would like to have the opportunity to discuss the efforts and future plans of our extension work with you during General Conference. The apparent success of our work simply shows us there is much more to be done. The little we have done would have been impossible without the dedication and sacrifice of the ministers and lay members of U.F.M.C.C.



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

June 22, 1981

Since we have received neither the Financial Report nor the Proposed Budget as of this date, they will be made available at the time of Registration in Houston.

Philip Gallnitz

Administrator
(For Conference Management Team)

BOOKSTORE / CHECK POLICY

BOOKSTORE:

1. Personal checks/money orders and/or Travelers Checks will be accepted on the following basis only:
 - (a) EXACT amount of purchase.
 - (b) Approved by Pastor of church or District Coordinator or Fellowship Treasurer—such approvals constitute a guarantee to the Fellowship that the check will clear the maker's bank. (With proper I.D.)
 - (c) No checks or money orders or Traveler's Checks will be cashed.
 - (d) Money orders or Traveler's Checks can be cashed at the Hotel Cashier if you are registered and have proper I.D.

CREDIT:

1. If a church is in arrears more than 60 days, credit is limited to \$25.00. Anything ordered must be approved by the Pastor or Worship Coordinator. Such an approval constitutes a guarantee that the approving party accepts full responsibility.
2. NO CREDIT TO THE INDIVIDUAL PERSON(S).

THANK YOU

COMMISSION ON FAITH, FELLOWSHIP AND ORDER

Report to the 1981 General Conference

As required by the Board of Elders February 25, 1981, FFO report to General Conference X is being submitted in two sections:

1. Informational
2. Resolutions

Section One: Informational

In January of 1980 I was appointed by the Board of Elders to chair this commission. Recalling the stimulating excitement and introspection generated by FFO in 1976, I was eager to work in this area.

The first order of business was to submit to the Elders a list of persons to serve on the commission - (a list I thought reflected diversity of thought, position and geographical representation) and to propose an operating budget and define achievable goals through July of 1981. The list of persons was re-worked, and the budget postponed to July-August and the achievable goals altered.

With the revised list of members, the altered goals and no budget to work from, a mailing went to each appointed member for suggestions, comments, etc. Bob Jones (Rev.) submitted a letter requesting permission to begin a "liturgical newsletter" under the auspices of FFO - but no follow-up was noted after permission and encouragement offered. After a minimal phone response assignments were listed (according to interest). The assignments were to be concluded by November 1980. No response was received.

In November 1980 I advised the Board of Elders of the general lethargic state of FFO and stated I would continue to serve as chair until General Conference 1981 at the conclusion of which I would resign.

A final compilation of information assembled - both new and old - was submitted to and published in the February/March issue of "In Unity." No response was received prior to April of 1981.

In February of 1981 FFO was asked to review by-law change proposals by the Elder's Task Force on Inclusive Language - no small undertaking. Because of the lack of any commission work, nothing has been done in that regard. The information referred has been kept in a FFO file with no action - other than at a local level.

Section Two: Resolutions

In view of the fact that there has been no commission activity - there are no commission resolutions to present. Perhaps this conference can call into being a viable commission - however my own personal feeling is that there are quite enough titles and paper projects that produce nothing - and unless there is a genuine resurrection of real interaction, FFO might just as well be given a Leave Of Absence.

Rev. Brenda Cisneros-Hunt

WASHINGTON FIELD OFFICE

FINAL REPORT TO THE UFMCC GENERAL CONFERENCE

Houston, Texas, August 1981

Five weeks ago, on July 1, 1981, the Universal Fellowship of Metropolitan Community Churches closed the doors of its Washington Field Office at Suite 210, 110 Maryland Avenue, N.E., Washington, D.C. The Washington Field Office had opened in September, 1975, and in the almost six years of its existence, the Office has served the Universal Fellowship well.

The decision to close the Washington Field Office was made by the Board of Elders as a result, in part, of a report prepared by Americom Services. As one who has been on the staff of the Washington Field Office since its inception in 1975, I would like to register my belief that closing the office at this time in our life as a people of faith is a mistake. I further believe that the Americom report seriously misrepresents the work of the Washington Field Office and its support throughout the Fellowship.

Be that as it may, we did close the office on July 1, as directed by the Board of Elders, and it is also my belief that we need now to go on to continue our ministries of doing the Gospel of Jesus Christ. The Lord will work to do God's will in us with or without a Washington Field Office, that much is certain!

Since the Office has been closed, the purpose of this report is to inform the General Conference about the work the Office has been engaged in over the past two years since the last General Conference. In addition, I will take the liberty of giving a retrospective overview of the work of the Office in the close to six years of its existence. I believe that many people in our Fellowship don't understand what the Washington Office did, something the Americom report mentioned. That is regrettable since the Office consistently published newsletters and reports describing its work. But it appears to be a fact.

In September, 1975, the UFMCC Board of Elders created the Washington Field Office of the Fellowship. Office space and telephones were provided at no cost to the UFMCC for the first ten months of the Office's existence as a result of a contribution from the United Church of Christ and the Center for the Study of Power and Peace. (which Adam DeBaugh had headed). The office space was in the United Methodist Building on Capitol Hill, across the street from the United States Capitol Building. The Rev. Roy Birchard and R. Adam DeBaugh were authorized to staff the office, though they were not paid for the first year of the office's existence.

For all six years the Washington Field Office had only two full-time staff people, though often after the Rev. Birchard left Washington the staff work was carried on by Adam DeBaugh alone due to the difficulty in finding competent staff willing to work for the low salary offered by the Fellowship. Staff was salaried after the first year and the salaries were steadily increased by the Board of Elders as funds were available. The final salaries of Washington Field Office staff when the office closed were \$12,839.84 for the Director, and \$8,164.00 for the Administrative Assistant.

In addition to two salaries, the Fellowship has been paying rent and telephone bills for the Office, along with occasional other expenses, such as health insurance for the staff, some printing, and some resources. Generally, however, the Washington Field Office has raised up to 30% of its expenditures outside of the Fellowship General Fund. Funds came from contributions from individuals, organizations and occasionally, Mcc congregations and Districts; and from sales of educational materials. In the 21 and a half months from the last General Conference (August 1979) until May 11, 1981 (when this report was finished) the Office had raised \$13,210.12.

With a few exceptions, all money for printing, postage, supplies, photo-copying, travel and other expenses has been raised by the Office itself.

The two-person staff handled three major areas for the Universal Fellowship: Christian Social Action, Ecumenical Relations, and Government Liaison (sometimes called "political" work). In addition, the nature of the work in all three areas involves a great deal of Public Education. Because the work of Christian Social Action and much of the Fellowship-level work on Ecumenical Relations was done in the Washington Field Office. (The Rev. Elder Nancy Wilson is Co-director, with Adam DeBaugh, of the Department of Ecumenical Relations, and as a result, some of its work was done in Los Angeles.)

In the area of Government Liaison work for the Fellowship, the Washington Field Office staff:

- Lobbied U.S. Congress virtually alone for Lesbian/Gay rights for three years.
- Helped create the Gay Rights National Lobby to take over the lobbying.
- Housed GRNL in our office for three years, staffed GRNL part of that time.
- Currently assists GRNL in lobbying at their direction.
- Represents the UFMCC to Congress and the Government.
- Represents Integrity (Lesbian and Gay Episcopalians) to Congress.
- Assists MCC and Gay religious visitors in lobbying their representatives.
- Helped coordinate religious testimony at the first Congressional briefings in April, 1980.
- Wrote Rev. Troy Perry's testimony for Congressional briefings.

- Organized letters written to Congressional offices by other religious groups.
 - Helped block anti-Gay amendment to National Science Foundation funding, 1979.
 - Gathered comments on Briggs initiative from all California Congresspeople, 1977.
 - Frequently advise Elders on legislation, government affairs, position papers.
 - Prepared Gay Teachers' Packet for Congresspeople, 1977.
 - Maintain list of religious affiliations of Members of Congress, which is available to religious groups.
 - Published and distributed "Writing to Congress" pamphlet.
 - Substantial public education about Lesbian/Gay civil rights legislation.
 - Assisted Office of Institutional Ministries frequently with Congressional intervention for prisoners.
 - Issues worked on (information prepared and disseminated and/or lobbied) include:
 - Lesbian and Gay civil rights,
 - Equal Rights Amendment and its extension,
 - 1977 McDonald Amendment (in Senate), successfully,
 - Washington, D.C., voting rights constitutional amendment,
 - Draft registration,
 - Gun control,
 - Lobby disclosure, and
 - many other areas.
 - Hosted press conference after the 1977 NGTF-organized White House meeting with Midge Costanza.
 - Developed White House contacts for the UFMCC during Carter administration.
 - Arranged first meeting of White House with Gay religious community, April 1980.
 - Currently developing contacts for the UFMCC in Reagan White House.
 - Assisted Reverends Jo Ann Monti and Larry Gauer with their immigration problems.
 - Assisted Surgeon General's office in developing its position on immigration of homosexuals.
 - Did preliminary research on low power TV station licenses with FCC.
 - Worked with and represented the UFMCC to the following Executive Branch agencies:
 - Civil Rights Commission (U.S.),
 - Health, Education and Welfare, now called Health and Human Services,
 - Civil Service Commission, now called the Office of Personnel Management,
 - Justice Department,
 - Department of Defense,
 - Bureau of Prisons,
 - Internal Revenue Service,
 - Immigration and Naturalization Service,
 - Federal Communications Commission, and
 - State Department.
 - Assisted in tracking numerous federal grants for lesbian/gay groups.
 - Assisted in numerous cases of military personnel who are Gay.
 - Provided information on up-grading Gay-related military discharges.
 - Worked in Dade County, Florida, on Anita Bryant referendum, June 1977.
 - Worked with and advised State representatives in California, Ohio, Minnesota, Massachusetts, New York and Maryland.
 - Surveyed the 1976 Presidential candidates on Gay rights positions.
 - Personal counselling with Members of Congress and Government staff people.
- In the area of Public Education, the Washington Field Office staff was involved in:
- Public speaking by the Director to:
 - UFMCC congregations (over 80 so far),
 - UFMCC Districts,
 - Lesbian/Gay religious groups,
 - Conferences,
 - Workshops,
 - Radio, Television, Newspapers and Magazines,
 - Non-religious Lesbian and Gay organizations,
 - Non-Gay groups,
 - Schools, universities and colleges,
 - Non-Gay churches and religious groups,
 - Preaching at MCC congregations and other churches,
 - Gay and Lesbian Pride Day celebrations, and
 - State-wide Gay Conferences.
 - Travel by the Director to over 80 MCC congregations, emphasizing smaller groups which are not often visited by other Fellowship officials.
 - Publications:

- "Gays On The Hill," newsletter published for three and a half years, when it was renamed.
- "A New Day" in April 1979: published up until the present. Called, "impressive," "Well worth reading," "excellent," "insightful," "superb," and "the best publication in the Fellowship" by MCC people.
- "Coming Out!" pamphlet, over 15,000 copies distributed.
- "Writing to Congress" pamphlet, over 5,000 copies distributed.
- "Gay Rights Protection" pamphlet, over 5,000 copies distributed.
- "Proclaim Liberation in the Land" pamphlet, over 5,000 copies.
- "CDSA: Meeting Human Needs," newsletter of the Department of Christian Social Action, published monthly; "how-to-do-it articles on CSA issues. Sent to each congregation's CSA chair.
- "Positively Gay," a book published by Celestial Arts, DeBaugh wrote the last chapter of this popular book. The office has sold over 100 copies. A valuable resource.
- "The Bible and Homosexuality," by the Rev. Michael England; the office has sold over 200 of these important resource books.
- "Christian Social Action Workbook," first published in 1977, up-dated in 1978, the office has distributed or sold over 500.
- Buttons: educational and "pride" tools, the office produced four buttons, "Gay and Proud: So Don't Even Argue," "Homophobia Can Be Cured: With Education," "Happy To Be Gay" and a cross with lambda. Over 3,500 buttons have been produced and sold.
- Pink Triangle Pins: a relatively new addition, 400 pink triangle pins have been ordered and sold, a handsome educational devise commemorating the Lesbian and Gay martyrs to Nazi horror.

These activities, coupled with the work of Christian Social Action and Ecumenical Relations about which you will read in the reports of those Departments, have made for a very busy six years for the Washington Field Office of the Universal Fellowship of Metropolitan Community Churches. Though I personally regret the closing of the office, I know that God is opening up new opportunities for the UFMCC in many areas.

Since the Washington Field Office has been identified as being "political" in nature (though that description ignores much of the Office's work), I want to close this report with three resolutions:

1.) RESOLVED that the Universal Fellowship of Metropolitan Community Churches General Conference endorse the legislative work of the Gay Rights National Lobby in working for the full equal rights of all Lesbians and Gay men in the United States Congress, and that the UFMCC General Conference urges all MCC members and friends who are citizens of the United States to join and support the work of GRNL.

2.) RESOLVED that the General Conference of the UFMCC support the national Lesbian and Gay civil rights bill in the United States House of Representatives (the Waxman-Weiss bill) and the fair employment bill in the United States Senate (the Tsongas bill), and that the UFMCC urges passage of such civil rights legislation in the United States Congress with all due speed.

3.) WHEREAS the Universal Fellowship of Metropolitan Community Churches has historically supported the passage of the Equal Rights Amendment in the United States;

AND WHEREAS the deadline for the ratification of the Equal Rights Amendment is 12 midnight, June 30, 1982, less than a year away;

NOW BE IT RESOLVED that the Tenth General Conference of the UFMCC reaffirms its support for the Equal Rights Amendment, reaffirms its past General Conference resolutions concerning the Equal Rights Amendment, and urges its speedy ratification by all States in the United States which have not yet done so.

Respectfully Submitted,

s/s R. Adam DeBaugh

R. Adam DeBaugh

TO: THE REV. JIM DYKES, CHAIR MCAC

RE: REPORT TO THE GENERAL CONFERENCE 1981 FROM THE
MCAC SUBCOMMITTEE ON PASTORAL CONCERNS

FROM: THE REV. LARRY J. UHRIG, CHAIR
SUBCOMMITTEE ON CONCERNS

The ministry of the Subcommittee on Pastoral Concerns has devoted much time during the past two years to the task of building communication between the clergy of the UFMCC and those persons who may best support and minister to our individual needs as professional clergy and as persons.

While this is and continues to be an area of great need in our Fellowship, it remains a ministry we have not yet begun to establish. Our efforts have been important, but have not addressed the greater needs of our people.

The focal point of our work has been extensive correspondence on the part of our members with all parts of the UFMCC worldwide. We have spent literally hours on the phone with members of the clergy who were in pain, frustration, and despair. I certainly believe that every phone call and every letter was a vital part of greater ministry and yet I am convinced that we as a Fellowship must move into more serious and established structures to do continuing care and nurture and building of our person resources.

The following proposal for an Institute for Pastoral Care is the product of our perception of need and our vision for the future. It was offered by the Subcommittee to the full Credentials Committee meeting in Dallas, Texas in January of 1981 and is offered to the Board of Elders for their consideration. By the time we meet for General Conference in Houston in August these topics will have been discussed at several forums.

In addition to this proposal I would like to advocate the need for the Fellowship to create a Judicial system to receive and review charges brought against any member of the clergy as well as create a procedure for the disposition of said charges in a manner which is both expeditious and sensitive to the needs of all concerned. This structure must be instituted in order for these matters to be separated from the credentialing process.

I believe that both the Judiciary and the Pastoral Care Institute will free the Credentials Committee from these concerns and allow three structures better able to do that which they were created to do, i.e. meet the needs of our ministry.

I must close by expressing my gratitude to the Credentials Committee, the Board of Elders and to the Fellowship for their support of these efforts. It is our hope that our persistent work and reaching out will enable all of us to see the vision of the kind of ministry we can and shall create. I personally remain committed to this task and I am sure that each member of the Subcommittee who has spent long hours sharing with our clergy join with me in this commitment.

IN FAITH AND VISION,

The Rev. Larry J. Uhrig, Chair, Subcommittee on Concerns, MCAC
The Rev. Carolyn (Dusty) Pruitt
The Rev. Robert Cunningham
The Rev. Lee J. Carlton

The Task Force on Pastoral Care is given the following agenda for its initial consideration:

The task of the ministry of pastor care is to:

1. Provide the Fellowship a continuing flow of information on resource material for pastoral care of the clergy i.e. books, seminars, continuing education programs, resource persons in the areas of professional counseling and clinical pastoral education.
2. Sponsor clergy retreats and workshops at regional and district levels to address issues of pastoral concern, such as depression, relationships with spouses, conflict with boards and congregations, self-image, authority, etc.

The future direction of the ministry of pastoral care would be to operate Fellowship conference and retreat centers and engage in full-time pastoral care for clergy and their spouses. The ministry of pastoral care would consider and advise the Fellowship on all matters related to the mental, physical and emotional health of our professional clergy. Such matters would include benefits, retirement plans, and other medical benefits.

The task force is charged with the responsibility to seek the resources in this Fellowship, to initiate this ministry, to advise the Board of Elders on the creations of a structure to fulfill this ministry. The following are initial guidelines for this structure:

1. The Proposed Commission on Pastoral Care would be made up of qualified lay and clergy persons who have experience and training in the areas of Clinical Pastoral Education, Counseling and all related Mental Health professions.
2. The Chair of this ministry would have access to the Ministerial Credentials and Affairs Committee to advise the committee and to advocate pastoral care issues in the construction and implementation of structure.
3. The Chair of the Ministerial Credentials and Affairs Committee's Subcommittee on Concern would be liaison to the proposed Commission or Institute for Pastoral Care.

UFMCC HYMNODY COMMITTEE REPORT TO THE GENERAL CONFERENCE

Since the Hymnody Committee's work is evident at this Conference in that (1) we have produced a 50 hymn Trial Hymnal for Conference use and (2) the Committee co-chairs are also the Conference Music Coordinators, this written report will be brief. It is important here to explain how the Trial Hymnal was developed, to encourage open feedback on it as it now stands and as it should develop, and to explain how the Conference Music Coordinators work.

Trial Hymnal:

First, it is important to keep both words of the title in mind: this hymnal is only a trial copy of 50 selections to see whether or not the Fellowship members feel we are moving the right direction. It is loose leaf to allow for easy changes. These hymns were selected on the following basis: (1) they are not under copyright, (2) they are from a broad background of Christian experience and expression, (3) they are largely familiar (usually both tunes and texts), (4) they were recommended by the Hymnody Committee members (often by several members simultaneously), and (5) they provide a core to the eventual hymnal by being (with only a few exceptions) general service hymns.

Each committee member was contacted by mail and asked for her/his suggested 50 hymns. These suggestions were then compiled by the co-chairs. Extensive research into the history of the hymns, into various wordings in comparative hymnals, and into possible applications in MCC services led to the final word adoptions. Again, we emphasize that this is still a working, trial copy – the Committee encourages feedback through the Hymnody Forum and the Hymnody Workshop at the Conference itself and additional feedback by mail to members of the Committee as suggestions occur. Please address correspondence to UFMCC Hymnody Committee, c/o 5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029.

Second, the Committee has decided to issue subscriptions to the Trial Hymnal to cover printing and postage costs as additional hymns are included. We plan to have our next series of hymns ready for Advent and Christmastide. We plan to follow that series with Lenten and Easter hymns. The eventual hymnal should contain approximately 600 hymns along with readings and liturgical ideas. The Committee has been authorized by the Board of Elders to explore the possibilities of making the hymnal broad enough in scope to make it marketable to other denominations as well. This would substantially reduce our production costs and thus the price per hymnal.

Conference Music Coordinators:

This year, UFMCC's General Conference Music will be under the coordination of the Hymnody Committee Co-Chairs. In order to encourage new faces and diverse musical styles, a request for participants was sent to each of the churches around the world in January 1981. From these responses, Conference music participants have been selected. Selection criteria included geographic distribution, musical variety, previous participation, the local pastor's/worship coordinator's letter of recommendation, and Conference musical needs.

Again, feedback on this procedure and on the Conference music is encouraged, either in person during the Conference or through the mails after the Conference. By providing a broad variety of music throughout the Conference, we hope to reflect our Fellowship's commitment to pluralism and to please each Conference attendee at least some of the time. Singspirations will vary from rousing songfests to quiet song meditations. Service music will vary from solos to ensembles and from formal to informal throughout the week.

Respectfully submitted,

Dick Follett and Jim Mitulski, Co-Chairs

TO: THE REVEREND JIM DYKES, CHAIR M.C.A.C.

RE: REPORT TO THE GENERAL CONFERENCE 1981 FROM THE
M.C.A.C. SUBCOMMITTEE ON STANDARDS

FROM: THE REVEREND JOHN W. GILL, CHAIR
SUBCOMMITTEE ON STANDARDS

Since the General Conference of 1979, it has been the primary task of the Subcommittee on Standards to implement, evaluate, and refine the existing requirements for credentialing of clergy in the U.F. of M.C.C.

To be more specific, the subcommittee has revised various application forms in order to clarify information requested. The end result of this process was the emergence of a "Minister's Manual" for the Fellowship. The final product was a result of a combined effort on the part of the entire M.C.A.C. but preliminary work was done by the Subcommittee on Standards.

Perhaps the most obvious work of the subcommittee was in the areas of transferring of credentials from other denominational bodies and being more specific in the various factors involved in the process of ordination candidacy. Until recently there were only general statements available as to requirements and procedures to follow for transfer of ministerial credentials from other denominations. The subcommittee along with the full M.C.A.C. and the Board of Elders has now developed forms and specific guidelines to facilitate this facet of ministerial credentialing.

Ordination candidacy also received increased attention by the subcommittee with the result being an emphasis on the importance of the initial granting of candidacy status and an increased scope of influence associated with the role of sponsor(s) to the candidates.

Future work for the subcommittee includes development of career testing – a requirement that has yet to be implemented. No time table has been set for the completion of this project due to the multifaceted and complex nature of testing best suited to our needs. The other major area is the entire evaluation of requirements as a whole since the present standards are only in effect until 1983.

At the end of this General Conference I will complete my term on the M.C.A.C. and the Subcommittee on Standards. I wish to express my thanks for the cooperation and dedicated work on the part of all the members of the subcommittee and the M.C.A.C. and the patience and participation of all the clergy and laity of the Fellowship. It is my sincere prayer that the requirements for ministerial credentialing in this Fellowship will always serve to provide for the ministry of this Fellowship the most Spirit-filled and competent clergy possible.

WITH LOVE, YOURS IN CHRIST,

The Rev. John W. Gill, Chair, Subcommittee on Standards, M.C.A.C.
The Rev. James Glyer
The Rev. Valerie Bouchard
The Rev. Austin Amerine



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

June 27, 1979

The Rev. Marge Ragona
Post Office Box 1462
Providence, RI 02901

Dear Rev. Ragona,

The attached letter and information concerns the consigning of merchandise for the General Conference Bookstore. We understand that such items as MCC crosses are available from your congregation. We would greatly appreciate it if you would refer the enclosed to the appropriate person(s) as soon as possible.

Thank you very much for your prompt attention to and your assistance with this matter. God bless you!

Your brother in Christ,

Rick Noll
Conference Bookstore

:RN



June 17, 1955

The Rev. John H. Brown
Post Office Box 122
Providence, RI 02901

Dear Mr. Brown:

The enclosed letter and brochure contain the results of my-
search for the original photograph. It is regrettable that such
information is not available. The only copy of the photograph
which I have is a reproduction of the original. It is not
possible to determine if it is the original or a reproduction.
I am sorry that I cannot provide you with more information.

Thank you very much for your prompt attention to my request.
With this letter, I am enclosing the photograph.

Very truly yours,
John H. Brown

John H. Brown
Providence, Rhode Island

100



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

June 27, 1979

Dear friend,

We have asked Rev. Ragona to forward you this information concerning the consignment policies for the UFMCC General Conference Bookstore. We are interested in determining the feasibility of making arrangements with you to stock the jewelry which you have supplied to your local congregation. Some of us who are involved with the planning of the Conference Bookstore have had an opportunity to see some of these items. We feel that they would sell very well since we have had many requests for this merchandise from sisters and brothers around our Fellowship.

A copy of the general consignment policies for the Bookstore is attached. We would greatly appreciate hearing from you as soon as possible. Please do not hesitate to ask us any questions or share any suggestions. Thank you for your time and assistance.

Your brother In Christ,

Rick Noll
Conference Bookstore

:RN

ATTENTION GENERAL CONFERENCE BOOKSTORE SUPPLIERS

Consignment Policy

The General Conference Bookstore will maintain regular business hours during the week of General Conference. All items accepted for resale in the Bookstore will be on a consignment basis only. The UFMCC shall retain 15% of the retail amount of each item sold on consignment.

To provide merchandise on consignment, suppliers must submit the following to the UFMCC Department of Publications/Church Services no later than June 25, 1979.

1. Sample of the item. Samples will be returned only upon request if return postage is provided by supplier.
2. Suggested retail price. Retail prices for bookstore items are normally 40% above cost. UFMCC retains 15%, giving the supplier a profit of 25% on each item sold. (Please note that we are required to collect 6% California sales tax on all sales.
3. Quantity to be consigned to the General Conference Bookstore.
4. Name, address and telephone number of the person to be contacted to specify detailed arrangements.

If the item is accepted for resale, the supplier will receive confirmation of price, quantity, etc. from the UFMCC within 30 days following the receipt of the submission.

All merchandise to be sold in the General Conference Bookstore must arrive in Los Angeles no later than July 31, 1979. Suppliers will be given additional shipping specifications when the consignment order is confirmed.

The supplier shall be responsible for all shipping costs to and from Los Angeles. Upon final closing of the Bookstore, the UFMCC Department of Publications/Church Services will handle preparations for return shipment of all unsold goods by method specified by the supplier.

The UFMCC will remit the amount of the merchandise sold, less the consignment fee and return shipping charges, within 30 days following the final closing of the General Conference Bookstore.

1/10/2000

The District Court of the United States for the District of Columbia has received a petition for habeas corpus filed by the respondent, who is currently incarcerated in the District of Columbia Jail.

The petition alleges that the respondent was arrested and detained without probable cause and that the respondent's constitutional rights were violated.

The District Court has reviewed the facts and circumstances of the case and has concluded that the respondent's petition for habeas corpus is without merit. The respondent's arrest and detention were lawful, and his constitutional rights were not violated.

The District Court has denied the respondent's petition for habeas corpus.

The respondent is advised that he may appeal this decision to the United States Court of Appeals for the District of Columbia Circuit.

The District Court has also advised the respondent that he may seek post-arrest review of his detention in the District of Columbia Jail.

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OCTOBER 1980

THE UNIVERSAL FELLOWSHIP
OF
METROPOLITAN COMMUNITY CHURCHES

DIRECTORY
OF
CONGREGATIONS AND CLERGY

THIS DIRECTORY MAY BE ORDERED FROM THE UFMCC CHURCH SERVICE DEPT

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NOTE: Changes from the preceding month are indicated by the symbol (*) in the left margin.

GENERAL OFFICES

Universal Fellowship of Metropolitan Community Churches
5300 Santa Monica Boulevard, Suite 304
Los Angeles, CA 90029

(213) 464-5100
Office Administrator - Mr. Philip Gallnitz-O'Dell

WASHINGTON FIELD OFFICE

Washington Field Office UFMCC
110 Maryland Avenue NE, #210
Washington, DC 20002

(202) 543-2260
Director - Mr. R. Adam DeBaugh

BOARD OF ELDERS

Moderator

Rev. Elder Troy D. Perry
5300 Santa Monica Boulevard
Los Angeles, CA 90029
(213) 464-5100

Vice-Moderator

Rev. Elder Freda Smith
P.O. Box 5282
Sacramento, CA 95817
* (916) 454-4762

Treasurer

Rev. Elder John H. Hose
P.O. Box 8356
Atlanta, GA 30306
(404) 872-2246

Clerk

Rev. Elder Nancy Wilson
5300 Santa Monica Boulevard
Los Angeles, CA 90029
(213) 464-5100

Members

Rev. Elder Charlie Arehart
P.O. Box 9536
Denver, CO 80209
(303) 778-0101

Rev. Elder Jeri Ann Harvey
1050 South Hill Street
Los Angeles, CA 90015
(213) 748-0121

Rev. Elder Jean White
B.M. Box 6303
London WCIV 6XX
England
(01) 761-0248
(01) 898-4290

CONGREGATIONS

World Church Extension Areas

Executive Secretary: Rev. Elder Jean White, c/o MCC London

HISPANIC AMERICAS

Director: Rev. Jose Mojica,
c/o UFMCC, Los Angeles, CA 90029

Iglesia de la Comunidad Metropolitana Santa Cruz Study Group
P.O. Box 40364, Tucson, AZ 85717
(602) 326-9719
Worship Coordinator: Rev. Bern David
Meets at: 4360 East Lee; 10:45 AM Sundays

Iglesia de la Comunidad Metropolitana Hispana Mission
P.O. Box 4552, Long Island City, NY 11104
(212) 499-7536
Worship Coordinator: Rev. Jose Parets
Meets at: Madison Avenue & 31st Street, New York, NY
7:00 PM Sundays

NIGERIA

Extension Coordinator: Rev. Sylvanus Maduka, c/o MCC Ikiwe

MCC Zaria Chartered
P.O. Box 266, Zaria, Nigeria (8-11-76)
No telephone
Worship Coordinator: Felix Leeke
Meets at: 38 Prince Road; 9:00 AM Sundays

MCC Okigwe Study Group
P.M. Box 124, Okigwe, Imo State Nigeria
No telephone
Worship Coordinator: Humphery Onwuka

MCC Ulonna North Farm Settlement Study Group
Ulonna North Farm Settlement VIA Umuahia,
Imo State Nigeria
No telephone
Worship Coordinator: Sampson Ogbonna

MCC Umu Awa Ogee Study Group
P.O. Box 165, Okigwe, Imo State Nigeria
No telephone
Worship Coordinator: Felix A. Nwosu

<u>MCC Obinikpa</u> c/o Postal Agency Ezinachi, Okigwe, Imo State Nigeria No telephone Worship Coordinator: Murice M. Iheme	<u>Study Group</u>
<u>MCC Ezinachi</u> Ezinachi Okigwe, Imo State Nigeria Secretary: Ndubisi Nwosu	<u>Mission</u>
<u>MCC Mbawsi</u> c/o Ezinachi Okigwe, Imo State Nigeria	<u>Study Group</u>

SOUTH AFRICA

Information confidential. Direct communications to the
UFMCC General Office, Los Angeles, CA 90029

UNITED KINGDOM AND WESTERN EUROPE

Church Extension Officer: Rev. Elder Jean White,
B.M. Box 6303, London WCIV 6XX, England;
(01) 761-0248, (01) 898-4290

* <u>MCC Birmingham</u> 173 Edmund Street, Birmingham B3 2HB, England (021) 523-7303 Worship Coordinator: Rev. Jo McVay-Abbott Meets at: Same; 7:00 PM Sundays	<u>Study Group</u>
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<u>MCC Bournemouth</u> 16 A High Street, Poole Dorset B415 1PB, England (020131) 81869 Worship Coordinator: Rev. Art Ramirez Meets at: Moose Hall, Winton, Hants; 6:00 PM Sundays	<u>Study Group</u>
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<u>MCC Liverpool</u> 7 Sandside View, Warwick Street, Liverpool L8 0B, England (051) 708-5368 Worship Coordinator: Terry Roberts Meets at: The Link Centre, 14 Colquitt Street 7:00 PM Sundays	<u>Study Group</u>
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<u>MCC London</u> B.M. Box 6303, London WCIV 6XX, England (01) 761-0248, (01) 898-4290 Pastor: Rev. Elder Jean White Meets at: 2A Sistova Road, Balham SW 12; 7:00 PM Sundays	<u>Chartered</u> (10-2-73)
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- * MCC Northampton Study Group
c/o 14 Lincoln Road, St. James, Northampton
Northampton 583591
Worship Coordinator: Rev. Angela Needham
Meets at: Friends Meeting House, Wellington Street
8:00 PM Sundays
- MCC Northeast in Newcastle Study Group
c/o CHE "Friend", 267 Stanhope Street, Newcastle
(0385) 700-912
Worship Coordinator: Steve Bolom
Meets at: Same; 7:00 PM Sundays
- MCC Thames Valley Study Group
PB 11, Fleet (Aldershot) Hants GU13 8JS, England
(Fleet) 21406
Worship Coordinator: Rev. Jose von Buhler
Meets at: "The After Eight Club", 249 London Road,
Camberley Surrey; 6:00 PM Sundays

NEW ZEALAND

- Director: Rev. Jan Weymouth, c/o District of Australia
Assistant Director: Rev. Stan Harris, 98 West End Road,
Westmere, Auckland; 760-580
- * MCC of the Resurrection - Auckland Mission
98 West End Road, Westmere, Auckland
760-580
Worship Coordinator: Rev. David Kromer
Minister(s) on Staff: Rev. Renee Hein
Meets at: Same; 8:00 PM Sundays

Page 1

1. The first part of the report is a summary of the work done during the last year. It covers the period from January to December 1954.

Page 2

2. The second part of the report is a detailed account of the work done during the last year. It covers the period from January to December 1954.

Page 3

3. The third part of the report is a summary of the work done during the last year. It covers the period from January to December 1954.

CONCLUSION

4. The conclusion of the report is a summary of the work done during the last year. It covers the period from January to December 1954.

Page 4

5. The fifth part of the report is a summary of the work done during the last year. It covers the period from January to December 1954.

CONGREGATIONS

Districts

AUSTRALIAN DISTRICT

District Coordinator: Rev. Jan Weymouth, P.O. Box 441,
South Yarra, VICT 3141, Australia; (03) 51-0487
Assistant District Coordinator: Rev. Karen Linstrom,
Melbourne, Australia

NEW SOUTH WALES

- * MCC Sydney Chartered
P.O. Box A105, Sydney South 2000, N.S.W. (7-6-75)
(02) 264-8120
Pastor: Rev. D. E. Johnson
Meets at: Village Church, Paddington; 7:30 PM Sundays

QUEENSLAND

MCC Brisbane Mission
P. O. Box 317, Fortitude Valley, Brisbane, QLD 4006
(06) 345-1172 (after hours)
Interim Pastor: Rev. Harry de Jong
Meets at: 10 Hampson Street, Kelvin Grove
7:30 PM Sundays

SOUTH AUSTRALIA

- * MCC Adelaide Mission
GPO Box 1006, Adelaide, S.A. 5001
(08) 271-1902
Interim Pastor: Rev. Bruce Calder
Meets at: Wayville Hall, Bartley Crescent Wayville
7:00 PM Sundays

VICTORIA

- * MCC Melbourne Chartered
P.O. Box 441, South Yarra, VICT 3141 (12-14-75)
(03) 51-0487
Pastor: Rev. Karen Linstrom
Minister(s) on Staff: Rev. Jan Weymouth
Meets at: "Uniting Church", Dorcas Street, South Melbourne;
7:00 PM Sundays

1912

1912

1912

1912 Jan 1st - 1st day of the year
1912 Jan 2nd - 2nd day of the year
1912 Jan 3rd - 3rd day of the year
1912 Jan 4th - 4th day of the year
1912 Jan 5th - 5th day of the year

1912 Jan 6th - 6th day of the year

1912 Jan 7th - 7th day of the year

1912 Jan 8th - 8th day of the year

1912 Jan 9th - 9th day of the year

1912 Jan 10th - 10th day of the year

1912 Jan 11th - 11th day of the year

1912 Jan 12th - 12th day of the year

1912 Jan 13th - 13th day of the year

1912 Jan 14th - 14th day of the year

1912 Jan 15th - 15th day of the year

1912 Jan 16th - 16th day of the year

1912 Jan 17th - 17th day of the year

1912 Jan 18th - 18th day of the year

1912 Jan 19th - 19th day of the year

1912 Jan 20th - 20th day of the year

1912 Jan 21st - 21st day of the year

1912 Jan 22nd - 22nd day of the year

1912 Jan 23rd - 23rd day of the year

1912 Jan 24th - 24th day of the year

1912 Jan 25th - 25th day of the year

1912 Jan 26th - 26th day of the year

1912 Jan 27th - 27th day of the year

1912 Jan 28th - 28th day of the year

1912 Jan 29th - 29th day of the year

1912 Jan 30th - 30th day of the year

1912 Jan 31st - 31st day of the year

1912 Feb 1st - 1st day of the year

1912 Feb 2nd - 2nd day of the year

1912 Feb 3rd - 3rd day of the year

CANADIAN DISTRICT

District Coordinator: Rev. David Gunton, P.O. Box 5178,
Vancouver, B.C. V6B 4B2, Canada; (602) 681-8525
Clerk: Rev. Philip Speranza, P.O. Box 1312, Edmonton,
Alberta T5J 2M8, Canada; (403) 482-4213

ALBERTA

MCC Calgary Chartered
P.O. Box 6945, Station D, Calgary,
Alberta T2P 2G2; (403) 277-4004
(4-23-79)
Pastor: Rev. Lloyd Greenway
Meets at: 204 16th Avenue NW; 11:30 AM Sundays

MCC Edmonton Mission
P.O. Box 1312, Edmonton, Alberta T5J 2M8
(403) 482-4213
Interim Pastor: Rev. Philip Speranza
Meets at: 12530 110th Avenue; 7:30 PM Sundays

BRITISH COLOMBIA

MCC Vancouver Chartered
P.O. Box 5178, Vancouver, B.C. V6B 4B2
(604) 681-8525
(5-19-78)
Pastor: Rev. David Gunton
Meets at: 1811 West 16th Avenue; 8:00 PM Sundays

ONTARIO

Holy Fellowship MCC Study Group
P.O. Box 4724 Station D, London, Ontario N5W 5L7
(519) 432-9690, (416) 233-1654
Worship Coordinator: Don McRae
Meets at: 29 Victoria Street; 2:00 PM Sundays

MCC Ottawa Chartered
P.O. Box 868 Station B, Ottawa, Ontario K1P 5P9
(613) 235-3438
(4-17-77)
Pastor: Rev. Raymond Rogers
Meets at: 91 1/2 4th Avenue; 7:00 PM Sundays

MCC Toronto Chartered
29 Granby Street, Toronto, Ontario M5B 1H8
(416) 977-9799
(3-8-74)
Pastor: Rev. Brent Hawkes
Meets at: 175 St. Clair Avenue West; 7:30 PM Sundays

UNITED STATES DISTRICT

District Officers

NORTHEAST DISTRICT

(Connecticut, Maine, Massachusetts, New Hampshire,
New York, Rhode Island, Vermont)

District Coordinator: Rev. Shelley Hamilton, P.O. Box 56,
Hastings Hall, Union Theological Seminary, New York,
NY 10027; (212) 662-7100 ext. 214 (school season);
51 Park Vale Avenue #16, Allston, MA 02134;
(617) 783-1551 (summer only)

Assistant District Coordinator: Ms. Renee McCoy,
c/o MCC New York; (212) 242-1212

MID-ATLANTIC DISTRICT

(Delaware, District of Columbia, Maryland, New Jersey,
Virginia, West Virginia, Pennsylvania)

District Coordinator: Rev. Frank Scott, P.O. Box 13135,
Richmond, VA 23225; (804) 223-3430

Assistant District Coordinator: Rev. Frank Murr,
945 "G" Street NW, Washington, DC 20001;
(202) 232-6333

SOUTH ATLANTIC DISTRICT

(Northern Georgia, South Carolina, Tennessee,
North Carolina, Northern Alabama, Northern Mississippi)

District Coordinator: Rev. Gilbert Lincoln, P.O. Box 22187,
Nashville, TN 37202; (615) 383-4106

Assistant District Coordinator: Rev. Nancy Lila Radclyffe,
1730 Gist Street, Columbia, SC 29201; (803) 256-7315

SOUTHEAST DISTRICT

(Southern Alabama, Florida, Southern Mississippi,
Southern Georgia)

District Coordinator: Rev. Judy Davenport, 1127 SW Second
Court, Ft. Lauderdale, FL 33312; (305) 462-2004

Assistant District Coordinator: Rev. Arthur Fleschner,
P.O. Box 3004, Orlando, FL 32802; (305) 423-1587

UNITED STATES
DEPARTMENT OF AGRICULTURE

WASHINGTON, D.C.

FOR INFORMATION OF THE SECRETARY OF AGRICULTURE, THE FOLLOWING
IS A SUMMARY OF THE RESULTS OF THE SURVEY OF THE

AGRICULTURAL LABOR FORCE IN THE UNITED STATES, 1967.
The survey was conducted by the Bureau of Economic
Analysis, Department of Agriculture, and the
Bureau of Labor Statistics, Department of Labor.
The survey was conducted in 1967 and the results
are being reported in this summary.

AGRICULTURAL LABOR FORCE

The agricultural labor force in the United States
in 1967 was estimated to be 10,000,000 persons.

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in 1967 was estimated to be 10,000,000 persons.

GREAT LAKES DISTRICT

(Illinois, Indiana, Kentucky, Michigan, Ohio, Wisconsin,
minus Quincy, IL)

District Coordinator: Rev. Valerie Bouchard, P.O. Box 1612,
Milwaukee, WI 53201; (414) 342-0808

Assistant District Coordinator: Rev. Art Skipper,
Mid City P.O. Box 872, Dayton, OH 45402;
Ms. Lyda Carter, 5443 South Kenwood, Chicago, IL 60615

MID-CENTRAL DISTRICT

(Colorado, Iowa, Kansas, Minnesota, Missouri, Montana,
Nebraska, North Dakota, South Dakota, Wyoming, minus
Joplin, MO, plus Quincy, IL)

District Coordinator: Rev. Robert Darst, P.O. Box 3173,
Omaha, NB 68103; (402) 345-2563

Assistant District Coordinator:

SOUTH CENTRAL DISTRICT

(Arkansas, Louisiana, Oklahoma, Texas, plus Joplin, MO)

District Coordinator: Rev. Candace Naisbitt, 614 East Sixth
Street, Austin, TX 78701; (512) 477-7747

Assistant District Coordinator: Mr. Clark Freisen,
7417 Moline, Houston, TX 77087

NORTHWEST DISTRICT

(Alaska, Hawaii, Idaho, Northern California,
Northern Nevada, Oregon, Utah, Washington)

* District Coordinator: Rev. Austin Amerine, 16245 NE 12th
Court 93-6, Bellevue, WA 98008; (206) 746-5440

Assistant District Coordinator:

SOUTHWEST DISTRICT

(Arizona, New Mexico, Southern California, Southern Nevada)

District Coordinator: Rev. L. Robert Arthur,
5300 Santa Monica Boulevard, Los Angeles, CA 90029;
(213) 464-5100

Assistant District Coordinator: Jim Harvey,
22045 North 24th Avenue, Phoenix, AZ 85027;
Phil Perkins, 1400 Richmond NE, Albuquerque, NM 87106

UNIT 1: Introduction

1.1. The purpose of this unit is to provide a general overview of the course and its objectives. It will also introduce the students to the various topics that will be covered throughout the semester.

1.2. The first part of the unit will focus on the history and development of the field. This will include a discussion of the major figures and theories that have shaped the discipline. The second part will cover the current state of the field and the challenges that researchers are facing.

UNIT 2: Theoretical Frameworks

2.1. This unit will explore the various theoretical frameworks that are used to explain human behavior. It will discuss the strengths and weaknesses of each framework and how they can be applied to different research questions.

2.2. The second part of the unit will focus on the methodological approaches that are used to test these theories. This will include a discussion of both qualitative and quantitative methods and how they can be combined to provide a more comprehensive understanding of the phenomena being studied.

UNIT 3: Research Methods

3.1. This unit will provide a detailed overview of the various research methods that are used in the field. It will cover both experimental and non-experimental methods and discuss the ethical considerations that must be taken into account when conducting research.

3.2. The second part of the unit will focus on the analysis and interpretation of research data. This will include a discussion of both statistical and qualitative methods and how they can be used to draw meaningful conclusions from the data.

UNIT 4: Applications

4.1. This unit will explore the various applications of the research findings in the field. It will discuss how the theories and methods developed in the previous units can be used to address real-world problems.

4.2. The second part of the unit will focus on the future of the field and the challenges that researchers are facing. It will discuss the need for continued research and the importance of staying up-to-date on the latest findings.

UNIT 5: Conclusion

5.1. This unit will provide a summary of the key findings from the course and discuss the implications for future research. It will also provide an opportunity for students to reflect on what they have learned and how it might apply to their own lives.

5.2. The second part of the unit will focus on the importance of research in the field and the role of the researcher. It will discuss the need for continued research and the importance of staying up-to-date on the latest findings.

Congregations By States

ALASKA

MCC AnchorageStudy Group

P.O. Box 3-091, Anchorage, AK 99501
(907) 272-1715

Worship Coordinator: LaPaula Turner

Meets at: 602 West 10th Avenue; 4:30 PM Sundays

ARIZONA

Casa de Cristo MCCChartered
(9-12-70)

P.O. Box 10718, Phoenix, AZ 85064
(602) 265-2831

Pastor: Rev. Fred Pattison

Meets at: 1029 East Turney; 10:45 & 7:30 PM Sundays

Oasis MCCStudy Group

P.O. Box 10272, Phoenix, AZ 85064
(602) 279-5879

Worship Coordinator: Rev. Kay Palin

Meets at: Danforth Chapel ASU, Tempe; 12:00 Noon Sundays

Truth Chapel MCCMission

P.O. Box 27628, Tucson, AZ 85726
(602) 884-8186

Interim Pastor: Rev. F. Randall Hill

Meets at: 2460 North Dodge; 10:45 AM & 7:30 PM Sundays

ARKANSAS

MCC of the OzarksStudy Group

P.O. Box 92, Fayetteville, AR 72701
(501) 442-4699

Worship Coordinator: Sam Edleman

Meets at: 325 West Dickson; 10:30 AM Sundays

MCC Little RockStudy Group

P.O. Box 1964, Little Rock, AR 72203
(501) 664-3749

Worship Coordinator: Rev. Catherine Elliott

Meets at: 1818 Reservoir Road; 2:30 PM Sundays

CALIFORNIA

- * MCC Bakersfield Study Group
 4304 South Real Road, Bakersfield, CA 93309
 (805) 397-5264
 Worship Coordinator: Rev. Bonnie Daniel
 Meets at: Same; 7:30 PM Sundays
- De Colores MCC Study Group
 7304 Jordan Avenue, Canoga Park, CA 91303
 (213) 982-6828
 Worship Coordinator: Rev. Jean Hart
 Meets at: Same; 7:00 PM Sundays
- MCC Diablo Valley Study Group
 P.O. Box 280, Concord, CA 94522
 (415) 827-2960
 Worship Coordinator: Rev. Bob Cunningham
 Meets at: 1924 Trinity Avenue, Walnut Creek
 5:30 PM Sundays
- MCC of the San Gabriel Valley Study Group
 P.O. Box 4489, El Monte, CA 91734
 (213) 667-2587
 Worship Coordinator: Rev. Virgil Hendershot
 Meets at: 4038 Maxson #9; 6:30 PM Sundays
- MCC Fresno Study Group
 P.O. Box 12203, Fresno, CA 93776
 (209) 255-1068
 Worship Coordinator: Rev. David Gillentine
 Meets at: 4144 North Millbrook; 7:00 PM Sundays
- MCC Long Beach Chartered
 785 Junipero Avenue, Long Beach, CA 90804
 (213) 434-1944
 Pastor: Rev. Dusty Pruitt (effective 9-1-80)
 Minister(s) on Staff: Rev. Louis Loynes
 Meets at: Same; 11:00 AM & 7:30 PM Sundays
- MCC Los Angeles Chartered
 1050 South Hill Street, Los Angeles, CA 90015
 (213) 748-0121
 Pastor: Rev. Elder Jeri Ann Harvey
 Minister(s) on Staff: Rev. George Covington,
 Rev. Willie Smith, Rev. Paul Van Hecke
 Meets at: Same; 10:45 AM & 7:30 PM Sundays
- MCC of the Monterey Peninsula Study Group
 P.O. Box 1724, Monterey, CA 93940
 (415) 533-4848
 Worship Coordinator:
 Meets at: Little House at Jewel Park, Grand & Central,
 Pacific Grove; 6:30 PM Sundays

EQUIP YOURSELF



EQUIP YOURSELF

No. 2 May, 1980

A periodical of Samaritan Theological Institute for those preparing for and those engaged in the ministries of the UFMCC, both lay and professional. The purpose of this Newsletter is to make you aware of educational opportunities and resources available. While STI attempts to screen each of the seminars and conferences announced here, we cannot guarantee the educational quality of any except our own. Feedback is encouraged, as well as suggestions for future input.

If you know someone preparing for or engaged in the ministries of the UFMCC who would benefit from receiving EQUIP YOURSELF, please send us their name and address and we will add them to the mailing list.

HOW CAN STI HELP YOU?

Samaritan Theological Institute is a ministry equipping center for the UFMCC. At the Institute's facilities in Los Angeles there is a resident program of courses in the three areas of Biblical Studies, History of Christian Thought, and Ministry of the Church. To serve the Fellowship at large, there is an extension program of correspondence courses for individuals and groups, and seminars and intensive courses offered upon request for groups.

The primary focus of STI instruction is preparing students for the professional ministry, but STI courses and seminars have also been taken by UFMCC clergy as continuing education to increase their knowledge and skills. In addition many UFMCC laypeople have enrolled in Samaritan seminars and courses for their own edification and Christian growth and to prepare themselves for their lay ministry. Specifically designed for laypeople is EXCEL, a lay program sponsored by STI for Christian renewal within the UFMCC.

Other services that STI provides include:

- a library of over 3000 volumes and various periodicals
- administration and evaluation of the UFMCC proficiency exams for licensing candidates (Copies of 1980 exams available for \$2.00 per set.)
- evaluation of the academic records of licensing candidates (upon request)
- a bibliography of books recommended for ministerial students and clergy by the STI faculty
- essays by STI faculty and copies of ordination theses of UFMCC clergy (a complete list is available upon request)

For more information contact Samaritan Theological Institute, 5300 Santa Monica Blvd., Suite 104, Los Angeles, CA 90029, (213) 464-5100.

MCC EVENTS AND RESOURCES

EASTERN MINISTERS CONFERENCE, Toronto, Ontario

Tuesday through Thursday, June 17-19, at Cedar Glen Camp and Conference Center. Special resource person for the conference will be Dr. Beverly Harrison of Union Theological Seminary in New York City. The Rev. Troy Perry will lead a workshop on "The Gifts and Fruits of the Spirit", and Mr. Jay McManus on church management. There will be two Samaritan Seminars at this conference: "The Presence of the Word: A Preaching Workshop" led by the Rev. Larry Uhrig; and "The Lord's Prayer: A Biblical Study" led by the Rev. Jeffrey Pulling. These seminars are available to conference participants at no additional charge. Persons who are officially enrolled students of STI (extension or resident) may take these seminars for one credit each with a follow-up project. Others will take them for audit. This Ministers Conference is open to all UFMCC professional ministers, worship coordinators, exhorters, and significant others.

THE GAY CHRISTIAN CONFERENCE, Chicago, Illinois

Friday through Sunday, July 18-20, at Northwestern University campus. An exploration of the future of faith in the new community (an emerging community with a new vision of inclusiveness). Resources include: Rosemary Radford Reuther, the TGC Team, and you. For program and registration info, write: TGC, Good Shepherd Parish MCC, Box 2392, Chicago, IL 60690.

MCC TOUR OF THE HOLY LAND AND ROME, November 1-12, 1980.

The Rev. Elder Troy Perry and the Rev. Larry Uhrig invite all members and friends of all MCC's to join them on this journey of a lifetime. Total cost is \$1195. For more info, contact: MCC Washington, 945 G Street N.W., Washington, D.C. 20001.

RESOURCES FROM THE UFMCC DEPARTMENT OF CHRISTIAN EDUCATION

- an original course in Christian communication skills by the Rev. Claudia Vierra, entitled "What Are We Saying?".
- a resource packet for study groups.
- resource materials for pulpit committees from the United Church of Christ and the United Presbyterian Church.
- an Upper Room publication, The Workbook of Living Prayer.
- "Lenten Living Room Series" by the Rev. Jim Glycer.

Planned are resource packets for membership classes and deacon training.

OTHER RESOURCES

GALLUP STUDIES ON THE CHURCHED AND UNCHURCHED

Two special reports available: Religion in America 1978-80 and The Unchurched American. Each is \$20, or \$30 for both of them. Order from Princeton Religion Research Center, Box 5, Hopewell, NJ 08525.

THE GAY ARCHIVES: Natalie Barney/Edward Carpenter Library, Hollywood, CA. The world's largest collection of Gay/Feminist books, publications, and clippings. Curator is Jim Kepner. Location: 1654 N. Hudson Ave., Hollywood, CA 90028. All mail to P.O. Box 38100, Hollywood, CA 90038.

SUMMER CONFERENCES

"GAY, LESBIAN, AND CHRISTIAN", June 13-15, at Kirkridge Retreat Center in Bangor, Pennsylvania, featuring John McNeill, Carter Heyward, and Al Carmines. For info, write: KIRKRIDGE, Bangor, PA 18013 (215) 588-1793.

Other Kirkridge events this summer include:

"The Forgotten Feminine in the Gospels", June 16-20, with Walter Wink and Sharon Ringe.

"Discerning the Signs of the Kingdom", June 20-24, with William Stringfellow, Mary Luke Tobin, Virginia Mollencott, Walter Wink, and Robert Raines.

"WOMEN AND THE MINISTRY OF RECONCILIATION", 4th National Conference of the Evangelical Women's Caucus, June 25-28, at Saratoga Springs, New York. Featured guests include Virginia Mollencott, Susan B. Anthony II (grandniece of Susan B. Anthony), and the Rev. Victoria Booth Demarest (granddaughter of Catherine Booth). For registration/info, contact: Elaine Stone, Registrar, 867 Myrtle Ave., Albany, NY 12208.

"THE CALL TO HOLY WORLDLINESS", July 6-11, Craigville Conference Center, Cape Cod, Massachusetts. An examination of the ministry of the laity and its implication for the congregation and the pastoral office. Write: William Hobbs, Craigville Conference Center, Box L, Craigville, MA 02636 (617) 775-1265.

"CREATIVE GOOD NEWS: A CONVOCATION ON WORSHIP, MUSIC, AND THE OTHER ARTS", July 19-20, Claremont, California. Write: Office of Summer Admissions, School of Theology at Claremont, Claremont, CA 91711.

"DISARMAMENT: A PERSONAL JOURNEY, A GLOBAL IMPERATIVE", FOR (Fellowship of Reconciliation) Conference, July 25-29, Berea College, Berea, Kentucky. For info, write: Judy Smith, Fellowship of Reconciliation, Box 271, Nyack, NY 10960.

NATIONAL CONGRESS ON RELATIONAL CHRISTIANITY, July 30-August 3, Washington Univ., St. Louis, Missouri. A forum where Christians can share gifts, dreams, and concerns for a revitalized church for the 1980's by exploring the theological, experiential, and practical dimensions of Relational Christianity. For info, write: National Congress on Relational Christianity, Box 156, Columbia, MD 21044.

"MINISTRY FOR THE 80'S", National Convocation of Christian Leaders, August 25-29, Stanford Univ., Menlo Park, California. A unique ecumenical effort by Roman Catholic and Protestant leaders, sponsored by Fuller Theological Seminary and the Lowell Berry Foundation. Write: Convocation, Box J, 135 N. Oakland Ave., Pasadena, CA 91101.

CONTINUING EDUCATION OPPORTUNITIES FOR CLERGY, SUMMER 1980

New York City, New York

UNION THEOLOGICAL SEMINARY. "Life Together", July 7-11.
"Worship Together", July 14-18. Write: Summer Conferences,
Union Theological Seminary, 3041 Broadway, New York, NY 10027.

Princeton, New Jersey

PRINCETON THEOLOGICAL SEMINARY. Three-week courses, June through
August. Write: Director, Summer School, Princeton Theological
Seminary, Princeton, NJ 08540.

Richmond, Virginia

PRESBYTERIAN SCHOOL OF CHRISTIAN EDUCATION. 12 one-week courses
in July. Write: Presbyterian School of Christian Education,
Box 3, 1205 Palmyra Ave., Richmond, VA 23227.

UNION THEOLOGICAL SEMINARY IN VIRGINIA. "Interpreting the Faith:
Conference on Bible and Theology for Preachers", July 7-18.
Continuing education seminars:

- "Equipping the Church for Ministry", July 21-25.
- "Theological Awareness for Ministry", July 28-Aug. 1.
- "Improving Skills for Ministry", August 4-8.

Write: Office of Continuing Education, Union Theological Seminary
in Virginia, 3401 Brook Road, Richmond, VA 23227.

Spokane, Washington

WHITWORTH COLLEGE INSTITUTE OF MINISTRY. July 21-26. Write:
Ronald White, Jr., Whitworth College, Spokane, WA 99251.

Claremont, California

SCHOOL OF THEOLOGY AT CLAREMONT. Summer courses of various lengths:
ten weeks, six weeks, four weeks, two weeks, one week, June -
August. Write: Office of Summer Admissions, School of Theology
at Claremont, Claremont, CA 91711.

PREPARATION FOR URBAN MINISTRY

SUMMER INSTITUTE FOR URBAN MISSIONS - San Francisco, California

Two four-week sessions at Simpson College. Write: Director of
SIUM Admissions, Simpson College, 801 Silver Ave., San Francisco,
CA 94134.

URBAN MINISTRIES EXPERIENCE - Community of Hope, Washington, D.C.

17-day intensive courses offered three times, June, July, and
August. Write: Urban Ministries Experience, Community of Hope,
1417 Belmont St., NW, Washington, D.C. 20009. (202) 232-9091.

FELLOWSHIPS AVAILABLE TO STUDY AT HARVARD DIVINITY SCHOOL

Harvard Divinity School announces the Charles Merrill Fellowships
1980-81. Designed as sabbatical semester for clergy with 5 or more
years in ministry. Tuition plus \$2000 stipend awarded. Application
for Spring 1981 term due Sept. 15, 1980. For info, write: Harold C.
Warlick, Jr., Merrill Fellowships, Harvard Divinity School, Cambridge,
MA 02138.

HOME STUDY/CORRESPONDENCE COURSE PROGRAMS OF SEMINARIES

In CANADA

Acadia Divinity College
Wolfville, Nova Scotia BOP 1X0 CANADA

College of Emmanuel & St. Chad
Saskatoon, Sask. S7N 0W6 CANADA

In the U.S.A.

Louisville Presbyterian Theological Seminary
Louisville, KY 40205

Perkins School of Theology
Southern Methodist Univ., Dallas, TX 75275

Princeton Theological Seminary
Princeton, NJ 08540

Seminary Extension Dept.,
Southern Baptist Seminaries
460 James Robertson Parkway, Nashville, TN 37219

Union Theological Seminary in Virginia
3401 Brook Road, Richmond, VA 23227

Wheaton Graduate School of Extension Studies
Wheaton College, Wheaton, IL 60187

OTHER CORRESPONDENCE COURSE PROGRAMS RECOGNIZED BY THE MINISTERIAL CREDENTIALS AND AFFAIRS COMMITTEE OF THE UFMCC

Christian International University
P.O. Box 27398, Phoenix, AZ 85061

Moody Correspondence School
820 N. LaSalle St., Chicago, IL 60610
(college-credit courses only; adult education courses not acceptable)

Samaritan Theological Institute
Program of Extended Studies
5300 Santa Monica Blvd., Suite 104, Los Angeles, CA 90029

GUIDELINES FOR UFMCC LICENSED MINISTRY CANDIDATES

- 1) Only courses from post-high-school educational institutions are acceptable for credit. This means college-level or post-graduate level.
- 2) For courses from non-accredited schools not listed here, candidates must include catalogs and/or brochures describing program and course content.
- 3) No more than one-half of one's academic units required for licensing may be obtained through correspondence or home-study courses.



SOUTHEAST DISTRICT OF THE UNIVERSAL FELLOWSHIP
OF METROPOLITAN COMMUNITY CHURCHES

401 WASHINGTON AVENUE
MIAMI BEACH, FLORIDA 33139

TELEPHONE (305) 672-9207
or 538-5006

DISTRICT COORDINATOR - REV. JOS. H. GILBERT
ASS'T. DISTRICT COORDINATOR - REV. ARTHUR L. FLESCNER
DISTRICT CLERK - MR. H. ERNIE RICHARDSON

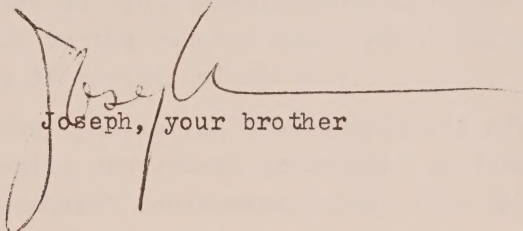
July 11, 1979

Dear Sisters and Brothers,

The attached is sent to you for your contemplation, for your comment to me and/or the rest of the church, for incorporation or rejection in your own views of what we may want to do with Article IV, proposals 9 through 22 of the By-law Committee Report, as we deal with this at General Conference.

I hope to hear from you.

God is with us,


Joseph, your brother

Rev. Jos. H. Gilbert

Marge - I'd especially be interested
in any comments you might
have. It would be good to hear
from you. And I'll see you in
L.A. Love. Joseph

ARTICLE IV
MINISTRY

A. The Universal Fellowship of Metropolitan Community Churches affirms the universal priesthood of all believers. All members of the Church are called by God to minister the grace and gospel of Christ in their daily lives and in their personal growth. The Fellowship also recognizes two orders of ministry within the Church, professional and non-professional, composed of persons to whom the Fellowship has committed the exercise of certain offices and functions not appropriately exercised by any persons not called and authorized thereto by the Fellowship.

1. LICENSED MINISTERS are professional ministers within the Fellowship.

a. QUALIFICATIONS: Licensed ministers must be active members of a congregation of this Fellowship and must be persons of demonstrated spiritual mind and exemplary life, of moral integrity and sound judgement, and must possess administrative abilities and educational preparation and experience in the church as may be determined by the Fellowship's Committee on Ministerial Credentials and Affairs, and approved by the General Conference, before applying for License or renewal of License.

b. REQUIREMENTS: The Ministerial Credentials and Affairs Committee, following procedures prescribed by themselves, and approved by the General Conference, shall from time to time establish minimum standards of education to be met by persons applying to be Licensed Ministers or to be renewed in that capacity. ★ Application to become a Licensed Minister must be made to the Committee and must include profession of Christian Faith consonant with the profession(s) of this Fellowship, agreement to be bound by the Bylaws of this Fellowship while continuing as a Licensed Minister, and recommendations from credible Christians as to personal and spiritual qualifications for the office. Licensed Ministers must be renewed in that capacity bi-annually according to the procedures prescribed.

*Note:
Possibly
we need
to SAY that
one shall
have been
a Ministerial
Intern in
order to apply
except as provided in IV.B. ?*

c. DUTIES: Licensed ministers are authorized to administer the Sacraments and Rites of this Fellowship and to perform all other functions of Christian ministry unless specifically limited by the Ministerial Credentials and Affairs Committee of the Fellowship at the time of granting or renewing the license.

2. ORDAINED MINISTERS **are professional** ministers within the Fellowship.

a. QUALIFICATIONS: Ordained ministers must be active members of a congregation of this Fellowship and must be persons of spiritual mind and exemplary life, of moral integrity and sound judgement and sound administrative abilities, which have been demonstrated in at least two years in the capacity of Licensed Minister. Ordained Ministers must show both qualifications and willingness to assume any pastoral or administrative office under this Fellowship, if called thereto, and must be recognized as having made an unreserved life-long commitment to be loyal, active professional ministers of this Fellowship.

b. REQUIREMENTS: To be considered for the Rite of Ordination and to become an Ordained Minister, an individual must have actively served as a Licensed Minister in this Fellowship for at least two consecutive years, and must submit application to the Fellowship's Committee on Ministerial Credentials and Affairs in accordance with procedures prescribed by themselves, and approved by the General Conference. Such applications must always include a personal profession of Christian faith consonant with the professions(s) of faith of this Fellowship, agreement to be bound by the Bylaws of this Fellowship, and a statement of life-long commitment to the professional ministry of this Fellowship saving only the call of God to other labors. Standards of educational and work achievement to be met before being accorded status as Ordained Minister, and of continuing education to be required of all professional ministers in the Fellowship, may be established from time to time by the Committee if approved by the General Conference.

3. INACTIVE STATUS AND RETIREMENT: Ordained Ministers not engaged in a duly authorized ministry under this Fellowship for a period of twelve (12) months are not eligible to vote as Minister at a General or District Conference. After twelve (12) consecutive months of inactivity in the professional ministry of this Fellowship, an Ordained Minister must appear before the Committee on Ministerial Credentials and Affairs which may, in accordance with procedures prescribed by themselves, and approved by the General Conference, temporarily suspend or revoke the status as Ordained Minister.

Ordained Ministers and Licensed Ministers may be accorded Inactive Status when for reasons of ill health, or other compelling reasons, upon petition of the Minister, that is decreed appropriate by the Committee. It is always appropriate to grant Inactive Status in response to a Minister's petition unless disciplinary action has been initiated.

Ordained Ministers and Licensed Ministers may petition the Committee on Ministerial Credentials and Affairs and be granted the status of Honorably Retired Minister after an appropriate number of years of service or upon attainment of sixty-five (65) years of age. Ordained Ministers and Licensed Ministers not ~~engaged in a duly authorized ministry under this Fellowship~~ for a period of ~~twelve~~ (12) months may be granted the status of Honorably Retired Minister after an appropriate number of years of service or upon attainment of sixty-five (65) years of age. Honorably Retired Ministers shall have the right to speak, but not to vote at General and District Conferences.

4. DISCIPLINE: The Universal Fellowship of Metropolitan Community Churches reserves to itself the discipline of its Ordained and Licensed Ministers and cannot condone disloyalty or unbecoming conduct on the part of its ministers. Therefore the Fellowship makes the following provisions for discipline and removal of professional ministers:

- a. Initiation of disciplinary action, including removal, must be by a formal statement of charges by a majority vote of a congregation affected, by a majority vote of a District Conference or by two Ordained Ministers of this Fellowship acting upon facts known to them personally. Such charges must be presented in writing to the minister

concerned, to the Board of Elders, and to the Committee on Ministerial Credentials and Affairs and may be presented to other members of this Fellowship directly affected. Such a statement of charges is confidential and not otherwise to be published or publically discussed. At the time the statement of charges is presented to the minister, s/he immediately goes on inactive status but retains any office and continues to be fully compensated, if compensated, until final disposition of the charges is made.

b. Immediately upon receipt of the statement of charges the Board of Elders and the Committee shall confer upon the matter, and if the charges are by them then found to be frivolous or insupportable as drawn, they may dismiss the charges. The Board of Elders and the Committee shall appoint representatives to investigate the charges as promptly and as completely as possible, and those representatives shall recommend or not recommend a hearing within the next thirty days or at the next General Conference, whichever shall occur first. All parties and persons affected shall have the right to be heard at that hearing, and may elect to be represented and assisted by an Ordained Minister of the Fellowship.

c. At the conclusion of the hearing, the Committee shall rule on each of the charges preferred, and based upon its finding the Committee shall rule by majority vote of its full membership either to reaffirm the credentials and status of the minister, or to remove those credentials and that status, or to impose lesser discipline as seems appropriate to the Committee. All such decisions of the Committee may be appealed in writing to the Board of Elders within the next thirty (30) days, and the ~~decision~~ of the Board of Elders when rendered shall be final either to confirm the discipline of the Committee or to set it aside.

B. MINISTERS FROM OTHER DENOMINATIONS: It is the policy of The Universal Fellowship of Metropolitan Community Churches in accepting ministers from other Christian denominations to receive them as Licensed Ministers. In accordance with procedures prescribed by the Committee on Ministerial Credentials and Affairs, and approved by the General Conference, the Committee

shall accept, consider and act upon the application of ministers from other denominations as they would applications from within the Fellowship to become or to remain a Licensed Minister.

C. PREPARATION FOR THE PROFESSIONAL MINISTRY:

1. MINISTERIAL STUDENTS:

a. QUALIFICATIONS: Before being appointed a Ministerial Student an individual must be a member of a congregation in this Fellowship and must have demonstrated a spiritual disposition, willingness and ability to work well with others, loyalty to the Fellowship and its agents and agencies and must show promise of ability to do the study and work of a minister in this Fellowship. Such an individual, having indicated to the District Coordinator a sensed and accepted call from God, must be nominated by that District Coordinator to the District Review Committee of the District of residence. The D.R.C. shall discuss the matter with the individual, the individual's pastor or worship coordinator, and with any other persons, shall review supporting documents of education, religious experience and church activity, and reference from credible Christian persons, and at a subsequent meeting of the same Committee shall vote to confirm the individual's appointment, or not confirm that appointment, for a one year term.

b. DUTIES: The chief duty of a Ministerial Student shall be to prepare for the Christian ministry under the guidance of the District Coordinator and the District Review Committee. As part of that preparation, and in addition to it, a Ministerial Student may be assigned to work under the direct personal supervision of a Pastor of a Chartered Church, the Interim Pastor of a Mission or a Licensed or Ordained Minister who is Worship Coordinator of a Study Group in planning and conducting group activity, preaching, counseling, and in doing the administrative work in the congregation. With the consent of the D.R.C. it is appropriate for the District

Coordinator to appoint a Ministerial Student to serve as Worship Coordinator of a Feasibility Study or Study Group; but in such cases it shall be clearly understood and accepted by all concerned that the Ministerial Student's primary duty and responsibility continues to be to prepare for the professional ministry of the Fellowship. The duties may, if necessary and circumstances dictate, include administering the rites and sacraments under the authorization and under the direction of the supervising minister.

c. No person shall serve as a Ministerial Student more than four years altogether and after that time must apply to the District Review Committee to be received as a Ministerial Intern.

2. MINISTERIAL INTERNS are persons preparing for the professional ministry of the Fellowship who have completed the greater part of the required academic study and who have had substantial practical experience as Ministerial Student.

a. QUALIFICATIONS: Before applying to the District Review Committee for the status of Ministerial Intern, a person must be a member of a congregation in this Fellowship and have served at least two years as Ministerial Student. Upon making such application, the Ministerial Student must present satisfactory evidence of having completed successfully academic and practical work to such an extent that the balance required can be completed in one year. That evidence shall consist of transcripts and of letters of recommendation from the supervising minister and credible Christians, as well as other recommendations, references and documentation. The District Review Committee shall vote whether or not to confer the status of Ministerial Intern for a term of one year, and shall do so only after having worked out with the individuals and church bodies affected a plan of work for that year. A District Review Committee may renew a person's appointment as a Ministerial Intern for a second one year term only if events beyond the person's control and expectation prevented completion of that work assignment..

b. DUTIES: Ministerial interns shall serve in a local congregation in the district in which they hold standing. Their precise duties shall be assigned by the pastor or worship coordinator of the congregation in which they are interning. Ordinarily these duties shall include some experience in each of the following areas: preaching, leading worship, counseling, administration, teaching, evangelism and social action. The intern's work shall be guided and evaluated by the pastor or worship coordinator. The administration of the rites and sacraments of the church may be done only under the authorization and direction of the supervising minister.

A Ministerial Intern may be assigned by the District Coordinator to serve as worship coordinator of a study group, provided that the District Coordinator serves as supervisor of the intern. A Ministerial Intern may be appointed, with the permission of the District Coordinator, by the Board of Directors of a Church or selected by a Mission, to serve as Worship Coordinator of that congregation, provided that the District Coordinator serves as supervisor of the intern. A Ministerial Intern may not serve as Pastor, Assistant Pastor, Associate Pastor or Interim Pastor of a congregation.

c. DISCIPLINE: The discipline of Ministerial Students or Ministerial Interns shall lie first in the hands of the supervising minister under whom they are working. In the event of apparent unbecoming conduct, disloyalty, or dereliction of duty the District Coordinator will reaffirm or remove status, or take other action as she or he deems appropriate. The District Coordinator may allow an intern to serve in another congregation. Any such disciplinary action by the District Coordinator is subject to approval by the District Review Committee at its next meeting.

D. NON-PROFESSIONAL MINISTERS: The Universal Fellowship of Metropolitan Community Churches recognizes two offices within the order of non-professional ministers, Deacons and Exhorters-Evangelists.

1. DEACONS are an historic office of service within the jurisdiction of the local congregation whose qualifications are indicated in I Timothy 3: 8-14. It is not appropriate that Deacons serve on the Board of Directors of a local church or in other administrative offices of the Church. A Deacon may not serve as pastor, interim pastor or associate or assistant pastor, Nor may Deacons be appointed Worship Coordinator of a study group or mission.

a. QUALIFICATIONS: Prior to being appointed and set apart by prayer, a Deacon must be a member in good standing of a local congregation of this Fellowship, and must be a person of spiritual and personal maturity, of exemplary life, of sound judgement, and of proven dedication to God in the Church. Appropriate training for Deacons, before and after appointment, shall be the responsibility of the Pastor of a Chartered Church, the Interim Pastor of a Mission or the Licensed or Ordained Minister who is the Worship Coordinator of a Study Group. **Persons** are nominated to become Deacons by the minister, as above, and approved by a majority of the full Board of Directors or the officers acting in Lieu of a Board of Directors, as the case may be, and set apart or installed in office by prayer, for a term of three (3) years, **until the** congregational status shall change, until a new Pastor or Worship Coordinator may be elected or appointed, whichever shall come first. Deacons may be appointed and approved in the same way to serve further terms in office.

b. DUTIES: Under the direct, personal supervision of the pastor or worship coordinator, Deacons shall perform a spiritual ministry to those in need, to the sick, the friendless, and any in distress.

As directed to do so by the pastor or worship coordinator and Board or Officers serving in Lieu of a Board they may administer material aid from and in behalf of the church. It is appropriate that Deacons assist their Pastors or Worship Coordinators in the conduct of public and private worship when called upon to do so. The duties may, if necessary and circumstances dictate, include administering the rites and sacraments under the authorization and under the direction of their pastor.

c. DISCIPLINE of Deacons is to be exercised by the Pastor or Worship Coordinator, together with a majority of the full Board of Directors or Officers serving in Lieu of a Board of Directors of the congregation in which the Deacon is a member. For cause the Pastor or Worship Coordinator may suspend a Deacon from the exercise of a Deacon's ministry for a period of not more than thirty (30) days, and must report that suspension and the reasons for it to the Board or the Officers serving in Lieu of a Board of Directors. The Pastor or Worship Coordinator, together with a majority of the full Board, or Officers serving in Lieu of a Board may remove a Deacon from office for disloyalty, unbecoming conduct, or dereliction of duty, and may for cause impose lesser discipline. There is no appeal from disciplinary decisions of the above process.

2. EXHORTER-EVANGELISTS **are a special office** of lay service within the jurisdiction of the district, under the supervision of the District Coordinator and the District Review Committee, which supervision, or parts of it, may be delegated to a local church.

a. QUALIFICATIONS: ~~EX~~ORTER-EVANGELISTS are persons who feel called to a non-professional ministry of the Word and must meet the same qualifications in I Timothy 3: 8-14 as Deacons. Their purpose is to provide outreach both within a local congregation and to areas not served by a local MCC. Considering the responsibilities and duties of an Exhorter-Evangelist, it is desirable that they not serve on the Board of Directors or in other church offices.

b. REQUIREMENTS: Exhorter-Evangelists shall have been members of an MCC within the District for six months to one year, unless they are called by the District or a local body from an MCC outside that District. Initial recommendation, evaluation and training as deemed necessary shall come from a Local Pastor or Worship Coordinator and Board of Directors or Officers serving in Lieu of a Board of Directors. They shall be members in good standing in their local congregation, and be persons of spiritual mind, exemplary lives, joyful outlook, sound judgement, and of proven dedicated service with a gift of the ministry of the Word. The District Coordinator shall make the initial appointment, subject to the approval of the District Review Committee and shall review **the appointment annually** with the Exhorter-Evangelist and the District Review Committee.

Exhorter-

c. DUTIES: Evangelists may be called to the prison ministry, institutional ministry, innovative ministries, to new works in areas not yet served by MCC or to Churches, Mission or Study Groups where a need exists and the appointment is otherwise legal.

The duties may, if necessary and circumstances dictate, include administration of the rites and sacraments of the church under the authority and direction of the supervising minister.

Since the office of Exhorter-Evangelist is not a preparation for any other form of ministry the duties do not include study for the professional ministry of the church but may include study to enable a more effective lay-ministry.

d. DISCIPLINE: The discipline of Exhorter-Evangelists shall first lie in the hands of the supervising minister under whom they are working. In the event of apparent unbecoming conduct, disloyalty, or dereliction of duty the District Coordinator will reaffirm or remove status, or take other action as she or he deems appropriate. The District Coordinator may allow an Exhorter-Evangelist to serve in some other assignment. Any such disciplinary action by the District Coordinator is subject to approval

by the District Review Committee at its next meeting.

3. APPROVAL OR APPEAL:

- a. Any specific matters of congregational approval or appeal of a Deacon not contained herein are left to local church option.
- b. Any specific matters of approval or appeal of an Exhorter-Evangelist not contained herein are left to local District option.

NOTES: The above outline which owes greatly to MCC NASHVILLE and to MCC BALTIMORE, the MID-ATLANTIC DISTRICT, the COMMITTEE ON MINISTERIAL CREDENTIALS AND AFFAIRS, to MCC of the RESURRECTION, to ALL SAINTS MCC, WEST BAY MCC, MCC WASHINGTON, D.C., and S.T.I. BOARD OF TRUSTEES and to MCC PROVIDENCE, is offered in lieu of PROPOSALS 9 through 22.

Whether we accept the changes accepted here and reject the changes rejected here, or not, it seems to this writer that we are in trouble if we attempt to 'patch' ARTICLE IV piecemeal

The most significant thing done here is incorporate Baltimore's idea of approval by the General Conference of the work of the MCAC and the MCAC's idea of removing the Elders from the procedure, incorporate Providence's idea of Evangelist (albiet retaining MCC's now historic title of Exhorter), incorporate S.T.I.'s (and others) separation of the preparation from the actual offices and orders of the church, incorporate Nashville's idea of revising the whole article.

The proposal assumes that something very like proposal 41 will need to be passed by the General Conference if confusion is not to abound.

It assumes that the District Review Committee is responsible for developing ministers and that the Board of Home Missions is responsible for developing congregations.

For the proposal to be workable it would almost be essential that District Coordinators not actually serve on D.R.C.s as voting members, but that they be able to come before it in Liaison and in Advocacy



SAMARITAN THEOLOGICAL INSTITUTE

5300 Santa Monica Boulevard, Suite 104, Los Angeles, CA 90029 † (213) 464-5106

July 6, 1979

The Rev. Marjorie Ragona
MCC Providence
P.O. Box 1462
Providence, RI 02901

Dear Marge,

Greetings! I hope the summer is going well for you and your congregation. I am taking this opportunity to remind you of Samaritan Theological Institute and the importance of funding our programs. Two months have passed since Samaritan Sunday 1979, and we have not heard anything from your congregation, as to whether you received a special offering for Samaritan this year. Did you receive our brochures ("What Can Samaritan Do For You?") and envelopes? If you have not yet observed Samaritan Sunday, would you consider doing so in July?

Samaritan has greatly expanded its offerings these past two years, especially for extension students who are now scattered all over the U.S. We have developed new correspondence courses, one-day seminars, one-week intensive courses, etc. But we are hindered from doing more because of lack of staffing and funding. As our brochure points out, any monetary gifts may be designated for scholarships, educational consultation, or library, or gifts may be undesignated.

Please encourage your people to contribute to the Fellowship's educational institution. It is going to take massive support to build the kind of school that this Fellowship needs. Also if you have any well-to-do individuals in your congregation who could make a donation to STI, please encourage them to do so.

Additional brochures and envelopes are available if you need more. Please make this a priority this summer.

See you next month at General Conference. Take care.

Yours in faith,

The Rev. Jeffrey D. Pulling, Dean

THE NEW YORK PUBLIC LIBRARY
ASTOR LENOX TILDEN FOUNDATION
155 E. 42ND STREET
NEW YORK 17, N.Y.

1/10



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

September 2, 1981

TO: All Pastors and Congregations of the U.F.M.C.C.

FROM: The Board of Elders

The Board of Elders is delighted by the spirit and enthusiasm which is alive and well in this Fellowship which we all saw and felt in Houston. Praise God for all our growth, our visions, our spirit of working together.

You, the General Conference of this Fellowship, gave the Board of Elders some very important feedback about the need for accountability and responsible financial management. We, as the Board of Elders, have taken that feedback very much to heart!

Upon our return from Conference, we have discovered that, as usual, we are facing a post-General Conference cash flow problem. Churches are slower in paying tithes, and tithes are temporarily lower than usual. In addition, because of high cost, inflation, lower-than-expected General Conference registration, and poorer income from General Conference offerings, we incurred an indebtedness from General Conference of at least \$10,000.00.

In order to recover from this cash flow problem, the Board of Elders has had to take emergency action in implementing an austerity budget, within the strict guidelines of the General Conference budget. We have to tighten our belts, and slow down the implementation of new programs until we can get on our feet, and can begin our fund raising programs as well.

Enclosed is a full disclosure of our plan. We have included the monthly 1981-82 budget as proposed by Conference, and our proposed austerity budgets for September, October and November. As you can see, we are cutting back by 27%.

Even with these austerity measures, we will need to raise about \$50,000.00 from Fellowship Sunday in order to liquidate our debts and survive.

THAT SOUNDS LIKE AN AWFUL LOT

The Board of Elders, with the Fellowship Office Manager, has begun examining long-range budget restricting measures, such as salary freezes, etc. until the financial picture improves. Needless to say, the austerity budget can be eliminated with your help.

This would mean approximately an average amount of \$500.00 per Church, or the equivalent of two months additional tithes--that would be each Church's fair share in meeting the needs.

The Reverend Troy D. Perry, Founder

All Pastors & Congregations of the UFMCC

Page 2

September 2, 1981

It sounds like a lot--but if we are to maintain our Fellowship offices--that's without any increase in staff or cost; if we are to have working capital to begin serious fund-raising efforts outside of our local Churches; if we are to indeed maintain our two publications; begin a newly defined international Christian Social Action program; if we are to meet even our minimal obligations to STI and to the Clergy Credentials and Concerns Committee; if we are to start any kind of new programs in Lay Concerns or, in 1982, for a major program effort in Christian Education; if we are really going to reach out around the world in World Church Extension--then we simply must raise this money.

Those are the facts.

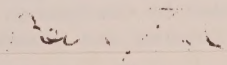
Without a vision the people perish. We saw that vision in a renewed and powerful way in Houston. Now we are faced with paying the price for our dreams. We are a people who have never been afraid of challenges. We are a people who have paid the price, sacrificed over and over again to bring the vision of God's love for all people into reality.

Sunday, October 4, 1981 is the 13th anniversary of the Metropolitan Community Churches. Funds permitting, you will receive all the special materials we have designed to help each local Church celebrate this important day.

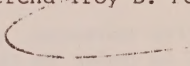
We've done it before. We can do it now--we have five weeks to raise \$50,000.00.

Let us hear from you.

In Christ,



Reverend Troy D. Perry



TDP/fkz

Listed below by columns are the approved proposed budget and the austerity budget. Column number 1 is the approved budget and column number 2 is the austerity budget for September, October and November.

I	Salaries and Fringes	\$13,026.92	\$11,724.26
II	Rents	\$ 1,092.00	\$ 1,092.00
III	Phone	\$ 1,500.00	\$ 1,500.00
IV	Equipment(lease/purchase)	\$ 1,000.00	\$ 543.00
V	Postage and Supplies	\$ 1,166.67	\$ 1,166.67
VI	Furniture and Fixtures	\$ 166.67	-0-
VII	Office Supplies and Materials	\$ 791.67	\$ 791.67
VIII	Printing and Reproduction	\$ 1,425.00	\$ 500.00
IX	Insurance	166.67	-0-
X	Attorney and Legal	\$ 125.00	\$ 125.00
XI	CPA	\$ 216.67	\$ 216.67
XII	Maintenance Contracts	\$ 250.00	-0-
XIII	Travel (Elders)	\$ 2,167.92	\$ 2,167.92
XIV	World Church Extension	\$ 2,446.67	\$ 2,446.67(not included in total)
XV	C.C.C.C.	\$ 1,000.01	\$ 541.57(NO TRAVEL)
XVI	STI	\$ 1,687.50	\$ 1,687.50
XVII	C.S.A.	\$ 982.67	\$ 600.00
XVII(b)	Race Relations	\$ 1,225.00	\$ -0-
XVII	Strategy and Planning	\$ 1,500.00	\$ 1,500.00
XIX	Commission on Laity	\$ 291.67	-0-
XX	PR & Fund Raising	\$ 2,116.67	\$ 1,625.00
XXI	G.S.S.	\$ 208.33	-0-
XXII	D.C.	-0-	-0-
XXIII	F.F.O.	\$ 20.83	-0-
TOTALS		\$34,377.86	\$25,323.02



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

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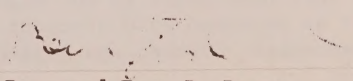
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TDP/fkz

Listed below by columns are the approved proposed budget and the austerity budget. Column number 1 is the approved budget and column number 2 is the austerity budget for September, October and November.

I	Salaries and Fringes	\$13,026.92	\$11,724.26
II	Rents	\$ 1,092.00	\$ 1,092.00
III	Phone	\$ 1,500.00	\$ 1,500.00
IV	Equipment(lease/purchase)	\$ 1,000.00	\$ 543.00
V	Postage and Supplies	\$ 1,166.67	\$ 1,166.67
VI	Furniture and Fixtures	\$ 166.67	-0-
VII	Office Supplies and Materials	\$ 791.67	\$ 791.67
VIII	Printing and Reproduction	\$ 1,425.00	\$ 500.00
IX	Insurance	166.67	-0-
X	Attorney and Legal	\$ 125.00	\$ 125.00
XI	CPA	\$ 216.67	\$ 216.67
XII	Maintenance Contracts	\$ 250.00	-0-
XIII	Travel (Elders)	\$ 2,167.92	\$ 2,167.92
XIV	World Church Extension	\$ 2,446.67	\$ 2,446.67(not included in total)
XV	C.C.C.C.	\$ 1,000.01	\$ 541.57(NO TRAVEL)
XVI	STI	\$ 1,687.50	\$ 1,687.50
XVII	C.S.A.	\$ 982.67	\$ 600.00
XVII(b)	Race Relations	\$ 1,225.00	\$ -0-
XVII	Strategy and Planning	\$ 1,500.00	\$ 1,500.00
XIX	Commission on Laity	\$ 291.67	-0-
XX	PR & Fund Raising	\$ 2,116.67	\$ 1,625.00
XXI	G.S.S.	\$ 208.33	-0-
XXII	D.C.	-0-	-0-
XXIII	F.F.O.	\$ 20.83	-0-
TOTALS		\$34,377.86	\$25,323.02



UFMCC DEPARTMENT OF
CHRISTIAN SOCIAL ACTION
Suite 201
8301-16th Street
Silver Spring, Maryland 20910

Phone: 301/585-3330

May 1983

Dear Pastor: *Marge,*

This is to introduce you to the Let's Do The Gospel Series of the Department of Christian Social Action. Though there have been articles about the Series in Journey, Keeping in Touch, and Salt of the Earth Resources, many people in our Fellowship have not yet heard of it. I hope you can help spread the word.

The Let's Do The Gospel Series is an exciting series of resources designed to assist local MCC congregations and other organizations in doing social action work. Frequently we have talked about Christian Social Action without giving people resources to help them do the Gospel work of social action. This Series will enable people to develop programs in any sized congregation to really help others. The UFMCC believes that the Gospel of Jesus Christ is a social action Gospel and that Christians have a unique and special call to meeting human needs. The Let's Do The Gospel Series is providing "how-to-do-it" publications on many aspects of meeting human needs.

Most of the Let's Do The Gospel Series will have three components: an explanation of the problem being addressed, outlining its dimensions and context; an exploration of the Biblical mandate for our doing the ministry; and a detailed "how-to-do-it" section that is designed to enable any sized congregation or organization to actually begin the particular work.

I am enclosing complementary copies of the first two editions of the Let's Do The Gospel Series, Burnout, "Come to Me All Ye Who Labour and are Heavy Laden and I Will Give You Rest," Matthew 11: 28; and Writing to Congress, "Prophecy Against the Shepherds of Israel," Ezekiel 34: 2. Please read and use these yourself and let others know about them.

Burnout sells for \$2.00 and bulk orders (five or more) are \$1.50 each. Writing to Congress sells for \$1.00 with bulk orders at 75¢ each.

The third and fourth editions are coming soon. The third is The Bible and Homosexuality by the Reverend Michael England, a new edition of an extremely popular booklet which will be easier to read and in the Series format. The fourth is Coming Out!, a complete rewrite of a very successful pamphlet published a few years ago by the Washington Field Office, with the addition of a lengthy Bible study.

I urge you to arrange for your church bookstore to purchase copies of these booklets. The 25% bulk discount allows your bookstore to resell them at a profit. You may want to purchase additional copies for your pastoral staff and Board of Directors. Copyright laws strictly forbid unauthorized reproduction of the Let's Do The Gospel Series.

It would be very helpful, in addition, if you could ask the editor of

The Reverend Troy D. Perry, Founder

your church newsletter to review these booklets. A notice about their availability in your church newsletter would be wonderful. They may be ordered, of course, at the DCSA address at the top of the first page of this letter.

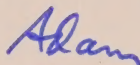
Since the Fellowship has not been in a position to contribute any funding for the publication of the Let's Do The Gospel Series, your contribution (in addition to your purchases of the booklets and articles in your church newsletter) would be a very big blessing. We have relied totally on outside contributions to pay for the printing and production of these booklets. Your contribution will ensure that we can continue publishing future editions.

And the future is an exciting one indeed! Editions are in progress on ministry to the deaf and hearing impaired, avoiding congregational turnover by keeping people in the church, dealing with legal and familial ramifications of the death of a Gay person, the draft and conscientious objection, and school prayer.

Other up-coming titles include world hunger, political action, voter registration, straight and Gay spouses, alcoholism, chemical dependance, the physically handicapped, the blind, the mentally and emotionally handicapped, transgender and transsexuals, Gay and Lesbian youth, nursing home ministry, terminally ill and dying, single people, couples (Gay and straight), prisoners, the sick, homeless people, rape victims, clothing the naked, refugees, transvestites, child abuse and incest victims, shut-ins, ministering to the clergy, and fund raising for your church.

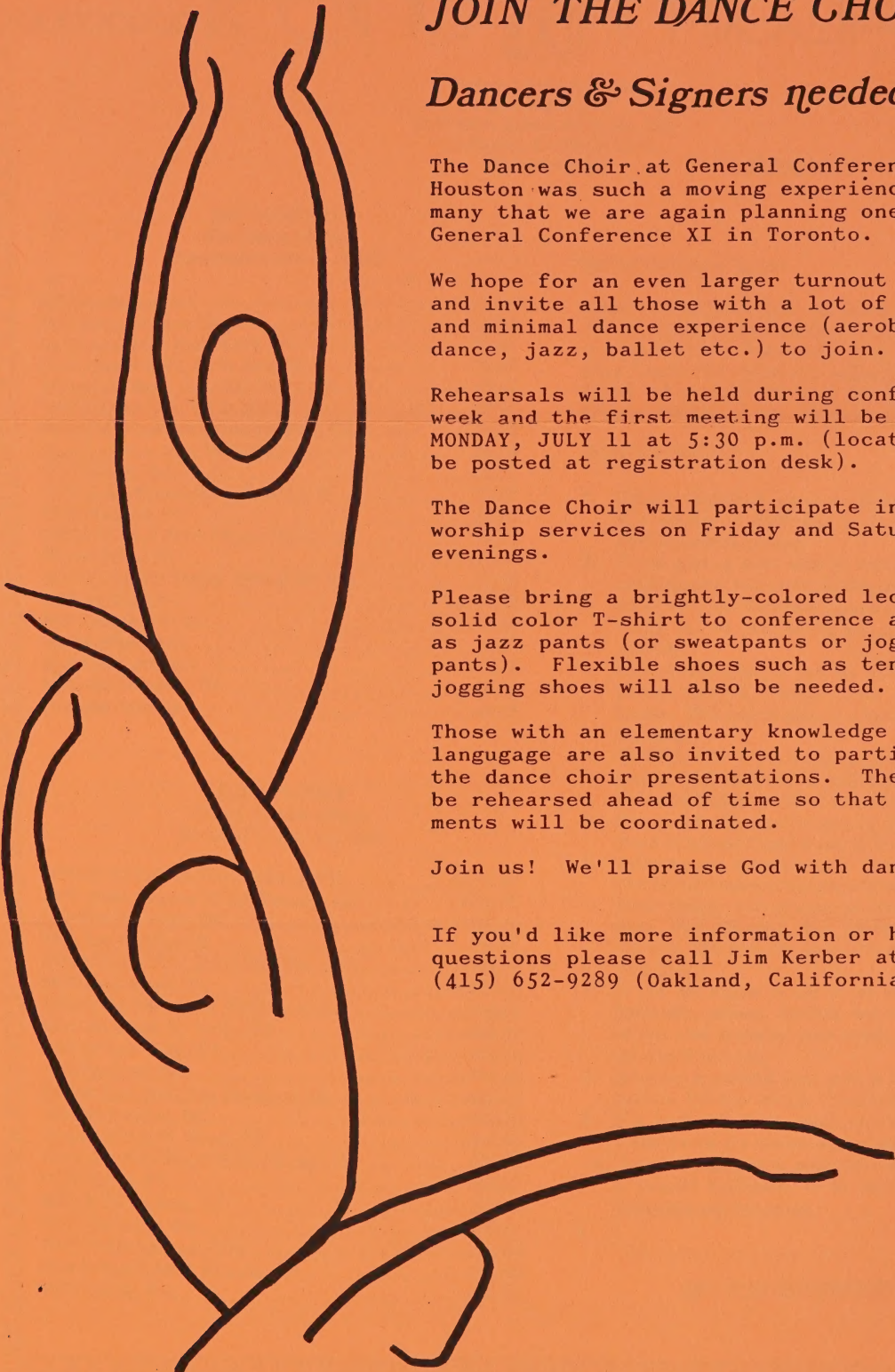
I hope you will enjoy Burnout and Writing to Congress. I also hope your church bookstore will order copies, that an article can appear about the Series in your newsletter, and that you and your congregation will consider making a contribution for this continuing ministry. Thank you and may God continue to richly bless you.

In Christ's love,



R. Adam DeBaugh
Director, UFMCC Department
of Christian Social Action

encl.



JOIN THE DANCE CHOIR

Dancers & Signers needed

The Dance Choir at General Conference X in Houston was such a moving experience for many that we are again planning one for General Conference XI in Toronto.

We hope for an even larger turnout this year and invite all those with a lot of courage and minimal dance experience (aerobics, folk dance, jazz, ballet etc.) to join.

Rehearsals will be held during conference week and the first meeting will be MONDAY, JULY 11 at 5:30 p.m. (location will be posted at registration desk).

The Dance Choir will participate in the worship services on Friday and Saturday evenings.

Please bring a brightly-colored leotard or solid color T-shirt to conference as well as jazz pants (or sweatpants or jogging pants). Flexible shoes such as tennis or jogging shoes will also be needed.

Those with an elementary knowledge of sign language are also invited to participate in the dance choir presentations. The songs will be rehearsed ahead of time so that the movements will be coordinated.

Join us! We'll praise God with dance!

If you'd like more information or have questions please call Jim Kerber at (415) 652-9289 (Oakland, California).

keeping in touch

News and Notes from the
Fellowship Offices
5300 Santa Monica Blvd., Ste. 304
Los Angeles, CA 90029-9990
(213) 464-5100

JUNE, 1983

TOP 20 TITHES (Per Capita Giving)

Received by May 15, 1983

MCC Anchorage, AL	\$25.04
MCC Santa Barbara, CA	23.86
De Colores MCC, Eagle Rock, CA	22.85
Christ Chapel MCC, Santa Ana, CA	21.57
MCC of the Redwoods, Mill Valley, CA	19.46
MCC of Greater St. Louis, MO	17.28
Family of Peace MCC, Overland Park, KS	14.24
Church of New Hope MCC, Waterloo, IA	14.16
MCC Illiano, Quincy, IL	13.11
MCC of the Resurrection, Houston, TX	12.84
MCC Charlotte, NC	12.66
MCC of Tucson Truth Chapel Family, AZ	12.41
MCC at Boise, ID	11.92
MCC Springfield Family, Springfield, MO	11.50
MCC Austin, TX	11.45
MCC Long Beach, CA	11.37
MCC Portland, OR	10.94
MCC Cincinnati, OH	10.73
MCC San Francisco, CA	10.69
MCC San Jose, CA	10.65

TOP 20 TITHES (Total Amount Given)

Received by May 15, 1983

MCC of the Resurrection, Houston, TX	\$1671.61
MCC of the Pomona Valley, Pomona, CA	1024.75
MCC San Francisco, CA	753.36
MCC Los Angeles, CA	705.41
Christ Chapel MCC, Santa Ana, CA	703.17
MCC Long Beach, CA	652.50
MCC in the Valley, No. Hollywood, CA	620.58
MCC of Greater St. Louis, MO	582.50
MCC of New York, NY	552.78
MCC Portland, OR	511.82
Golden Gate MCC, San Francisco, CA	461.34
MCC Washington, DC	450.53
Agape MCC of Ft. Worth, TX	449.91
Good Shepherd Parish MCC, Chicago, IL	444.35
MCC Tampa, FL	391.27
MCC Santa Barbara, CA	334.07
MCC Cincinnati, OH	333.81
MCC of Albuquerque, NM	328.06
Casa de Cristo MCC, Phoenix, AZ	319.86
MCC Seattle, WA	305.51

General Conference Update

ON-SITE REGISTRATION. If you missed the final date (May 31, 1983) to register for General Conference you may do so when you arrive. Registrations for the Conference will be taken "on-site" for anyone who wishes to attend. The cost is \$75.00. Registration will be in the foyer of the Medical Sciences Building on the University of Toronto campus.

DON'T FORGET!

1. General Conference opens on Monday, July 11, 1983 with worship at 8:15 a.m. in the auditorium of the Medical Sciences Building.
2. If you want to arrive early or stay later than the dates of Conference (July 11-17, 1983) you must make arrangements with the Residence Complex Officer of the University and be prepared to pay for this in Canadian currency.
3. It is recommended, if you are not Canadian, that you procure Canadian currency before you leave for Conference. This may be done at a bank, currency exchange or airport.
4. **IMPORTANT!** If you are not a Canadian citizen you will need a birth certificate or valid passport when entering or leaving Canada. A driver's license will not be acceptable.
5. Plan to bring appropriate dress for the Toronto weather. It can be hot and humid in July in Toronto.
6. Delegates and attendees from countries of the World Church Extension and Mexico, may contact MCC Toronto about housing with members of the congregation. Contact: Gary Chapman, Host Church Coordinator, MCC Toronto, 730 Bathurst Street, Toronto, Ontario, Canada M5S 2R4.
7. If you are staying in one of the residence halls of the University, pillows, blankets and linens are provided. If you need additional clean towels, contact the proctor on duty in each hall.
8. Breakfast is provided those persons living in the residence halls in WILSON HALL. Breakfast starts at 7:15 a.m.
9. For lunch and dinner, check your registration portfolio. There is a list of a number of good eating places.
10. Let's everyone plan to make this a good time for all and a General Conference to be remembered for lasting fellowship and friendships.

SEE YOU IN TORONTO!

.....WANT TO BE ON OUR MAILING LIST?

.....HAVE YOU MOVED?

.....CHANGED PHONE NUMBER?

.....CHANGED POST OFFICE BOX?

PLEASE LET US KNOW IMMEDIATELY!

NAME.....

OLD ADDRESS.....

NEW ADDRESS.....

PHONE NUMBER.....

The Board of Elders is grieved to announce the news of the death of our brother, Bud Bunce, on May 27, 1983. Bud had been a licensed clergy in MCC for many years. After a period of being away from MCC and from the ministry, he recently began re-affiliating. Bud was at one time Chief of Chaplains for our Prison Ministry, ministering in Atascadero State Penitentiary and traveling all over the Fellowship organizing local prison ministry efforts. He was a former student at Samaritan and was accepted into a doctoral program at Claremont School of Theology. His death was apparently accidental. A memorial service was held at the MCC of Los Angeles.

*General
Conference*

subscription
special*

Journey

YES! I want to subscribe to "JOURNEY"

() \$10.00 for a one year subscription, USA, Canada and Mexico.

() \$15.00 for a one year subscription to countries outside of the USA, Canada and Mexico.

NAME: _____

ADDRESS: _____
Street: _____

City: _____

Zip/Postal Code: _____

Country: _____

Please make all checks/money orders payable to UFMCC.

Please make all checks/money orders payable on a US Bank in US funds only.

Please send to "Journey Subscriptions," 5300 Santa Monica Blvd., Ste. 304,
Los Angeles, CA 90029-9990, USA.

* OFFER EXPIRES AUGUST 1, 1983

PASTORAL VACANCY

MCC MELBOURNE. The congregation of the Metropolitan Community Church of Melbourne, Australia is seeking a new full-time Pastor. MCC Melbourne was founded in 1973, became chartered in 1974, and currently has 57 members on the Church roll. Melbourne is located in the state of Victoria - commonly known as the garden state of Australia. The metropolitan population of Melbourne is about 3 million with a significant number of organizations and bars serving the needs of the Gay/Lesbian population.

Since becoming chartered in 1974, MCC Melbourne has had only two Pastors - indicating that the Church has had stable and consistent Pastoring. There is a core group of very dedicated persons who have been serving the Church for several years - some from the start of MCC Melbourne. One of the specific needs of MCC Melbourne at this time requires a mature Pastor who is capable of guiding a stable congregation into reaching out to a rather large untapped Gay/Lesbian population of metropolitan Melbourne.

At General Conference in Toronto, MCC Melbourne will have a representative, Malcombe Looker who is Acting District Coordinator from the Southern District of Australia and Deacon of MCC Melbourne, who will be available for discussion with persons interested in the Melbourne Pastorate. This, persons who may be interested in the Pastorate are encouraged to send a letter of application and resume including background in education, work history, involvement in MCC, any other relevant information, and names, addresses and phone numbers of six references to: Dr. Duane L. Eaks, MCC Pulpit Chairperson, P.O. Box 179, Coburg, Victoria, Australia 3058. Home Phone: 011-61-3-459-6686.

CALL FOR NEWSCLIPPINGS - Please send us copies of any newsclippings that have appeared in local or regional news sources (secular, religious, or Gay and Lesbian) in reference to MCC's application to the National Council of Churches of Christ in the U.S.A. Send them to Rev. Nancy Wilson at UFMCC headquarters.

CALL FOR MATERIALS - Do you have local church guidelines for Holy Unions? Procedures? Sample liturgies? Please send them to the Fellowship Offices labeled "Holy Union Materials." We hope to offer a resource packet soon.

Enclosed is the promotional for the INCLUSIVE LANGUAGE LECTIONARY being produced by the National Council of Churches, for your information.

Those student clergy who are available for a call to a study group or mission, and who would like to be placed on an available list, please send your names and a brief resume to Fellowship headquarters, c/o Mr. Paul Nance.



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

June 9, 1983

TO: ALL METROPOLITAN COMMUNITY CHURCHES

FROM: EXECUTIVE OFFICES, U.F.M.C.C.

RE: DAVID HIBBETT

It has come to our attention that Mr. David Hibbett is in the Northeast District of the U.F.M.C.C. trying to pass himself off as a clergyperson in our Fellowship. Mr. Hibbett is not now, nor has he ever been, a member of the clergy in this Fellowship.

We do know of him, however, since he has been to all of our General Conferences, at least since 1975, right up to the last one in Houston in 1981, passing bad checks. He seems to be very bold about it--in 1981 he sent a check ahead to the Shamrock Hilton for his room reservation, which, like every other check he has written at our Conferences, bounced, and he still showed up to claim his room! When we advised the credit office at the Shamrock Hilton about him, he showed up the next day with a different name on his name tag!

Since he is now in New York, it would appear that he is heading toward Toronto for our General Conference there next month. If he shows up at your Church, do not cash any checks for him, and let him know you are aware he is NOT a clergyperson in our Fellowship. Feel free to show him this letter to let him know we are on to him if you wish.

Sincerely,

The Reverend Troy D. Perry, Founder

- 1) Does an active ministry to the deaf exist in your congregation? YES NO
- 2) If the answer to 1) is YES, is one person charged with the responsibility of heading this ministry? YES NO
- 3) If the answer to 1) or 2) is NO, please ask the Pastor/Worship Coordinator to appoint a person to head deaf ministries for your congregation and write their name here: _____
- 4) How many professional clergy in your congregation can sign fluently? ____
Please write their names here: _____
- 5) Same as 4) for ministerial staff (student clergy, deacons, novice deacons)
Please write their names here: _____
- 6) How many in laity can sign fluently? ____
Please write their names here or on reverse: _____
- 7) How many hearing-impaired persons participate in your congregation? ____
- 8) Please list on the back of this sheet, names and addresses of those who would like to receive the fellowship newsletter for deaf ministries
- 9) Would your congregation like to sponsor a deaf ministries workshop? YES NO
- 10) If the answer to 9) is YES, could your congregation help defray some of the expenses involved? YES NO

Please fill out the name of congregation: _____

Mailing address (if we've mailed you incorrectly) _____

Name of Pastor/Worship coordinator _____

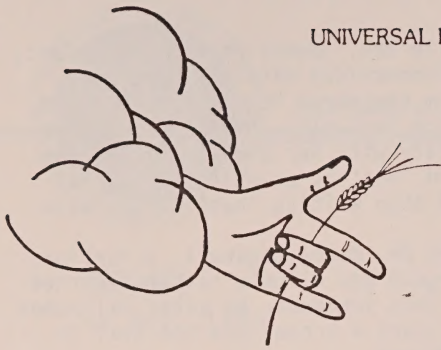
Name of Deaf Ministries contact person _____

Kindly return this form to:

P. D. Sterling
Box 190511
Dallas Texas USA 75219-0511

Thank you and God bless!

RUSH



Silent Harvest

(Matthew 9:37-38)

Volume I, Issue 3

Lisa Johnson, Editor

TORONTO!

Richard S. Roberts, director of deaf ministries for MCC/Philadelphia, will coordinate interpreters services for General Conference XI.

Rich will be leading a team of seven, including himself, to sign all worship services, as well as providing interpreters on demand for all business sessions, classes and workshops.

Rev. Renee McCoy, pastor of MCC/Harlem is worship coordinator for the conference, and has asked Robert T. Gritz, director of deaf ministries at Maranatha MCC in Hayward, California, to sign the Scripture for the Friday morning service.

This is part of a usual feature of General Conference, where the Scripture is often read in a language spoken in MCC's ministry area. The readings are not customarily interpreted into English.

Gerald F. Sabina, district director of deaf ministries/Southwest district, will act as a special liaison to the music department, and Richard C. Johnson, director of deaf ministries at MCC/Resurrection, Houston, Texas will interface with MCC/Toronto for their worship services.

Also participating in the conference will be Russell K. Montgomery, director of deaf ministries at MCC/Austin, Texas and Michael W. Priser, a certified staff interpreter at MCC/Seattle, Washington.

Patrick will lead a workshop on deaf ministries and share a proposed ministries program with those in attendance. For those not attending General Conference, you'll just have to wait for the next Silent Harvest for the details!!

Mid Central District Conference

Mary Tyler Moore got her share of competition from Dallas Alice at the recent conference of Mid-Central district.

Patrick was there to lead a deaf ministries workshop and reports a blessed meeting and a good time had by all.

Dan Pierre, district director of deaf ministries, coordinated inter-

preter services for the worship, assisted by Dan Herlihy, who is director of deaf ministries at MCC/Greater Kansas City.

Rev. Robert C. Darst of MCC/Quad Cities was the principal celebrant in Sunday morning worship. He signed the consecration himself, which was quite appreciated by deaf attendees from the Twin Cities.

This story developed because of a deaf young man who started to attend church. He is only twenty and lives alone. He came to us with a friend and within two weeks, starting coming on his own.

He has gone to communion with us, gone to the altar alone and without the use of an interpreter and has asked how he could join the church. The joy and love of this young man shows, would melt the heart of the hardest person.

This poem is inspired because of his love for us as a people and for the work of our ministry.

His hands are opened up to us,
His hands have set me free
His hands were always opened when
I needed to be held.

His hands will always comfort me,
when I need a Friend so dear
But it took the open arms and hands
of a human here on earth to bring me
His love, His hands and my new birth.

I thank God for both sets of open hands,
For without them I was bound
to a world of silence and despair.

I found a home, I found a love, and
I found my God because of a person's
willing heart to be

HIS HANDS EXTENDED

While Rev. Thomas Hopkins Gallaudet, a Connecticut minister, was home from seminary, he met a deaf woman, Alice Cogswell. He tried to communicate with her and taught her the word 'hat' by pointing to his hat and then writing 'hat' in the sand.

When Dr. Mason Cogswell, a Hartford surgeon and Alice's father, learned of this incident, he asked Gallaudet to start a school for the deaf in Hartford.

After agreeing to do so, Gallaudet went to Europe to learn how to educate the deaf, as well as to learn how to establish his school.

The Royal Institution for the Deaf in Paris was founded by Abbe Charles Michel de l'Eppe, who is credited as being the inventor of signing.

At the death of Abbe de l'Eppe in 1789, Abbe Sicard became head of the school. Gallaudet heard Abbe Sicard lecture in London and was so impressed that he went to the school in Paris to study with Sicard. It was there that Gallaudet became friends with Laurent Clerc, a deaf teacher.

Clerc accompanied Gallaudet when he left for the USA in June, 1816. On 15 April 1817, Clerc and Gallaudet opened the Connecticut Asylum for the Deaf and Dumb, which is now known as the American School for the Deaf.

Some congregations will find another questionnaire enclosed, marked RUSH. Please take a moment to fill out this form and let us know how we can best help your deaf ministry to grow.

Do you like our logo? The design was originated by Lisa Johnson and is copyrighted, so please don't reproduce it without permission.

We have a line of gifts bearing the logo, such as key tags, lapel pins, necklaces and money clips. These items will debut at General Conference, and later be available by mail. Look for more information in next month's Silent Harvest.

Divine Redeemer MCC of Glendale, California is on the lookout for a TTY/TDD for their church office.

Pastor Rev. George L. Covington said that the congregation is interested in expanding their ministry to the deaf community, but has had a problem finding affordable equipment.

If you can help, please contact:

Divine Redeemer MCC
346 Riverdale Drive
Glendale, California USA 91204
213/500-7124



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

TORONTO

14 May, 1983

Dear Folks:

This past week I have been visiting MCC Toronto and have been the guest of Gary Chapman, who is the Local Coordinator for General Conference.

It's 20 degrees (Celcius) or 72 degrees Fahrenheit so the snow in the pictures of the April issue of *JOURNEY* has all gone. In fact, some people are venturing out in their shorts already! The greenery of the University of Toronto campus (the Conference site) is a welcome change from last January's snow.

There is so much to do and see here! Ontario Place, the Science Centre, the Zoo, Old Fort York, the CN Tower. The streets are alive with people walking around both day and night. People enjoying the Spring weather -- even in the evening as they people watch. It is so nice to be able to stroll in the downtown section of a city and feel safe!

It seems hard to realize that in only 9 weeks I'll be back here for General Conference -- only 2 weeks left to register with the deadline of May 31st. We've been checking on the accommodations (still single rooms available), rooms for seminars, the auditorium for business sessions and of course Convocation Hall for the great times of worship we will have together. The table space is ready for our Celebration Day on Saturday, July 16th.

MCC Toronto is anticipating your attendance and your worshipping with them on Sunday, July 17th. evening service, which will mark their Tenth Anniversary of ministry in Toronto. The University of Toronto is ready for us. The Toronto Lesbian and Gay community is ready to entertain you -- including the holding of a dance for 2,000 on Saturday night!

GET YOUR BAGS PACKED!

Richard

Richard Ploen
General Conference Coordinator

The Reverend Troy D. Perry, Founder



METROPOLITAN COMMUNITY CHURCH
730 BATHURST STREET
TORONTO, ONTARIO
M5S 2R4

11 May, 1983

Dear Friends:

Once each decade, a church can reach another milestone in its history. Once in its life time, a church might be able to host a major conference of its denomination.

This summer, MCC Toronto will be able to participate in both of these celebrations!

From July 11th. through 17th., MCC Toronto will be hosting the Eleventh General Conference of UFMCC. To the exact day, on the closing of the Conference (July 17th.) MCC Toronto will mark it's Tenth Anniversary of ministry in Toronto!

As part of our hosting duties during the Conference, we will be putting together a "Conference Book" for presentation to the delegates and attendees, numbering upwards to 2,000 persons. We plan to print and distribute 1,200 FREE copies.

The book will be 52 pages in size, page size of $5\frac{1}{2}$ " x $8\frac{1}{2}$ ", and printed in black and white. A number of pages have been reserved for advertising and greetings from individual MCC congregations as follows:

Type I: Commercial Advertising

Half page	\$ 50.00
Full page	85.00

Closing date for camera ready advertising will be the 10th. of June.

Type II: Special Church Advertising/Greeting

Quarter Page	\$ 25.00
--------------	----------

Restricted to illustrated format. We will supply type. Size of display ad $3\frac{1}{2}$ " high by $2\frac{1}{2}$ " wide. All type will be light face except your church name which will appear in bold face.

Three choices of headings:

A WELCOME DELEGATES
GENERAL CONFERENCE XI

B CONGRATULATIONS
MCC TORONTO
10TH ANNIVERSARY

C WELCOME DELEGATES
GENERAL CONFERENCE XI
+ + +
CONGRATULATIONS
MCC TORONTO
10TH ANNIVERSARY

Closing date for advertising will be the 13th.
of June.

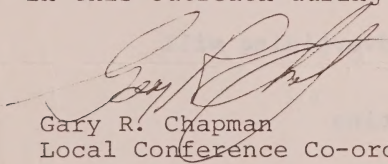
Payment must be by check or money order in U.S. Dollars from U.S. and World Church Extension churches. Canadian churches may pay published rates in Canadian Dollars. Check or money orders should be made out to: UFMCC GENERAL CONFERENCE XI.

All advertising and payments should be sent to:

Bill Cousintine
UFMCC General Conference XI
730 Bathurst Street
Toronto, Ontario
CANADA, M5S 2R4

(sample)

We look forward to your participating
in this outreach during our celebration!


Gary R. Chapman
Local Conference Co-ordinator

WELCOME DELEGATES
GENERAL CONFERENCE XI

MCC YOUR CITY

Rev. Your Pastor

1234 Your Street
(416) 123 4567

SPECIAL CHURCH ADVERTISING/GREETING

Please return this sheet with payment to:

Bill Cousintine
UFMCC General Conference XI
730 Bathurst Street
Toronto, Ontario
CANADA, M5S 2R4

HEADING

A

B

C

(Circle one only)

CHURCH NAME:

PASTORS NAME(S)

(Maximum
two lines)

ADDRESS:

(Maximum
two lines)

TELEPHONE

NUMBER:

Signing officer:

OPERATION: Baptists!

*Casa de Cristo
MCC*

The attached folder, BAPTIST DISTINCTIVES, has been written especially with Baptists in view. When I was in the Baptist ministry I would have gladly welcomed such a folder, for I felt so very alone as a Christian...a Baptist....a pastor...and a homosexual. Back in the fifties and sixties I knew of no where or no one to turn to in my confusion. I had to face a near emotional breakdown, guilt, and the resigning from the ministry that God had called me to as a very young person. I thought that God was through with me, but alas this was not true. This folder has been produced in an effort to reach out and help those Baptists who are also gay, as well as an aid to combat the sin of homophobia.

Baptist homophobia is so very evident and at times seems to be on the increase. It is usually Baptist Christians who fight most vocally against human rights especially when it comes to gay people. Baptists totally ignore the presence of gay Baptists in their midst. It would be very wrong, unloving and most certainly unchristian for we who are Christian Gays to simply write off Baptists. Some of us, especially those of us from Baptist backgrounds, feel an obligation to reach out to these sisters and brothers, even if they deny our relationship to Christ within the Body of Christ. We dare not do the same thing to them that too many of them have done to us.

OPERATION: BAPTISTS is now underway in our state of Arizona. We are sending copies of this folder to every local Baptist church that is located within our state. All kinds of Baptists [Southern, American, National, GARBC, Conference, Conservative, Bible, Independent, Reformed, Primitive etc.]. This mailing will take place during the last week in May. We ask for your prayers in this effort of outreach. We are sure that we will receive all kinds of reaction. This is a joint venture of CASA DE CRISTO MCC - Phoenix, CRISTO PRESS and AGAPE MISSION TO BAPTISTS. When we have completed our Arizona project, we will then, as funds become available for further printing and postage, target in at various cities throughout our country. You might want to help us in outreach to your area...we would like to hear from you.

OPERATION: BAPTISTS
P.O. Box 32441
Phoenix, Arizona 85064

*Casa de Cristo
pcc*

BAPTIST

DISTINCTIVES



BAPTIST DISTINCTIVES

By:

Fred L. Pattison

This booklet, BAPTIST DISTINCTIVES, is sent to you as food for thought in our Baptist faith and heritage. Mr. Pattison has previously been associated with the General Association of Regular Baptist Churches, the Baptist Bible Fellowship as well as with the Baptist General Conference. He is presently pastor of the Casa de Cristo Church in Phoenix, Arizona. He is founder of Cristo Bible Institute in Phoenix as well as head of Cristo Press. Mr. Pattison firmly holds to Baptist Distinctives as outlined in this booklet.

Phoenix, Arizona
April 1983

How very much richer and fuller the entire Body of Christ is because of what we Baptists have added to the Body. The distinctives which Baptists have stood for and have boldly proclaimed down through the years are all based upon New Testament teaching. Baptists have endeavored to be New Testament Christians to our very day. Local Baptist churches earnestly seek to be New Testament churches in every way possible. Such a declaration is misunderstood by many. There are those who continually seek to ridicule, scorn and put down Baptists; yet Baptists are ever on the move throughout this world and in fact are thriving in many parts of the world today. Though the world looks at Baptists and too often only sees the differences and the divisions, yet the unity that does exist among Baptists is unbelievable. To Baptists the unity accomplished by organizational unity is not as important as that which is spiritual unity. Baptists may differ from each other outwardly, but they all agree that their main task is to proclaim the saving Gospel of Jesus Christ to the salvation of lost souls. Without hierarchy, strong centralized authoritative forces, binding by-laws, rigid dogmas and all of the other trappings thought so very necessary by almost all modern-day denominations; Baptists stand united in far more areas than most non-baptists realize or are willing to admit. The common denominator for nearly all Baptists is Jesus Christ for He alone is recognized as the sole Head of the Body of Christ. If Jesus Christ is Head of the Body, He is also recognized as the only rightful Head of local churches. Baptists therefore have no need or desire for hierarchy, pope, centralized authoritative force, human made by-laws and dogmas. Most Baptists even reject binding church creeds for a function of the Holy Spirit is to enlighten and to guide believers. Nearly all Baptists believe that the Holy Spirit indwells every believer.

Unlike some religious groups which have come into being throughout the history of the Christian Church, Baptists have never believed nor have ever proclaimed that only Baptists can be Christians or that only Baptists will go to heaven. Baptists believe that all people who have personally believed and received Jesus Christ as Saviour and Lord are truly sons and daughters of God. On the other hand, those Baptists who have never come into personal relationship with Jesus Christ are not a part of the family of God. Nearly all Baptists believe that to become a part of God's family, one must be born again.

At times we forget, or take for granted, the distinctives of our Baptist fore-parents. We forget the godly heritage. It is tragic when a people forget their history. Baptist distinctives are unique to Baptists. There are other religious groups that have adopted some of these distinctives, but none who proclaim all of them as do Baptists. These distinctives which need to be remembered and boldly proclaimed include:

1. The pre-eminence of Jesus Christ as our Divine Lord and Master. Nearly all Baptists stand for and proclaim a Christology, that includes the Deity of Christ, that is based solely and entirely upon the Bible. Few other religious groups can begin to measure up to the Christology proclaimed by Baptists. Baptists refuse to minimize the Person of Jesus Christ.

2. The supreme authority of the Bible and its sufficiency as our only rule of faith and practice. Nearly all Baptists believe that the Bible does not merely contain the Word of God but rather that the Bible is the Word of God. Baptists may differ on how they believe God accomplished the inspiration of the scriptures, yet almost all Baptists believe firmly in the inspiration of the Bible. Baptists believe that the Bible is sufficient for guiding believers in doctrine and in local church organization.

3. The right of private interpretation and the competency of the individual believer in direct approach to God is another distinctive. The Holy Spirit enables Christians to understand and to interpret God's Word. Baptists believe very strongly in the Priesthood of all Believers. Since Calvary there is no separation between believers and God...no separate priesthood...no mediators for Jesus Christ alone is the High Priest and the only Mediator between God and human beings.

4. Baptists believe and proclaim that salvation is by justification by faith alone and that without human effort, good works and/or religious acts.

5. The absolute separation of Church and State is held dear by all Baptists. The early struggle that Baptists had with state churches is still ingrained in the memory of Baptists. Our nation is truly indebted to Baptists for their emphasis and insistence in keeping the Church and the State totally separate entities.

6. A regenerate church membership is another distinctive stressed by most Baptists. Very few other church groups hold to this practice with the zeal that many local Baptist churches do. The membership of the local church should be made up only of those men and women who profess faith in Jesus Christ and who have personally received Him as Saviour and Lord. Baptists declare that it is necessary to be a born again believer in order to be a church member.

7. Baptists strongly reject the idea of sacraments [saving graces] but rather practice the ordinances of believer's baptism and the Lord's Supper as a testimony to faith and obedience. Baptists, unlike so many other churches, do not believe that either water baptism or communion save, help to save, or keep one saved.

8. Baptists hold to the complete independence of the local church. Baptists believe very strongly in the autonomy and the sovereignty of each local church. To some Baptists this distinctive means total and complete separation from all others. To other Baptists this independence of the local church does not negate its interdependence in associated fellowship with other churches; hence: conventions, conferences, associations, fellowships etc.

9. Baptists guard very carefully the solemn obligation of majority rule, guaranteeing equal rights to all and special privileges to none. Each Baptist congregation is a complete democracy in and of itself. It has been said that a Baptist church is the purest form of democracy that we have today. No one from the outside can

dictate to a local Baptist congregation. There are no "higher-ups" to Baptists. Many Baptist churches believe that it is impossible for a local church to be a member of any outside body.

10. The spiritual unity of all believers, for which Christ so earnestly prayed, is proclaimed as necessary by Baptists within the Body of Christ.

11. The vast majority of Baptists also believe very strongly in what has commonly become known as eternal security. Though this doctrine is misunderstood by nearly all other Christians, Baptists believe this doctrine to be the logical conclusion to God's plan of eternal salvation. Baptists of all people can declare the absolute assurance of salvation. Most Baptists believe that one is truly a child of God by believing faith in Christ and therefore that one has eternal life that cannot be taken away.

12. Baptists also believe very strongly in a world-wide program of missionary fervor and evangelism for this is in obedience to the final command of the Lord Jesus Christ. Evangelism, personal or mass, does not take a back seat among Baptists.

Baptists have their extremes. At times some Baptists may get on certain tangents. However, by and large most Baptists earnestly desire to share the Message of the saving Gospel of Jesus Christ with as many people as possible. Baptists are unwilling to keep quiet when it comes to sharing Christ.

AGAPE MISSION TO BAPTISTS is an independent support group of Baptists who have a unique mission. It is not another fellowship of churches for those associated with Agape Mission are members of various local churches. Some who are a part of AMTB are members of other non-baptistic churches, but they themselves still hold to Baptist distinctives. AMTB fully supports the Biblical concept of the local church. AMTB is not out for money nor does it have a membership but rather it has a message to share with fellow Baptists. The doctrinal position and emphasis of AMTB is decidedly evangelical. The men and women associated with this support group believe that a new birth experience is absolutely necessary for one to be a Christian.

AGAPE MISSION TO BAPTISTS endeavors to speak to what is commonly called homophobia. Homophobia is currently running rampant in our Baptist churches and in Baptist pulpits. What is homophobia? It is the fear of homosexuality and fear of homosexual persons. In the sincere desire to win homosexuals to a saving knowledge of Jesus Christ the vast majority of Baptists have unfortunately not taken the time or effort to carefully study this matter of homosexuality. At times it does seem that many Baptists are either running scared or blindly making statements about homosexuals and about homosexuality. Too often the attitudes displayed betray the profession of faith of those making such statements. How many Baptist pastors, missionaries, seminary professors, evangelists and lay people believe one or more of the following:

1. All aspects of homosexuality are sin;
2. Homosexuals must continually recruit unsuspecting youth to swell their ranks;
3. The Bible condemns practicing homosexuals, who unless they change or become celibate, will be eternally lost and go to hell;
4. It is totally impossible for anyone to be a born again believer and a practicing homosexual;
5. Homosexuality is a growing menace in America and unless dealt with by law will eventually destroy the home, family and nation itself.

AGAPE MISSION TO BAPTISTS has come into existence in an effort to combat unfounded homophobia within our Baptist churches. Only as we are informed and have our facts straight can we be effective in our witness for Christ to both gay and non-gay people. It is not God's will that anyone should be lost, gay or non-gay, but that all people might come to repentance and to a knowledge of Jesus Christ as Lord and Saviour. It is very difficult for us to understand how some Baptist brothers and sisters can be overwhelmed by hate and by fear towards homosexual persons. Hate and fear are destructive emotions and can do nothing but destroy those individuals holding and exhibiting such negative emotions.

Let's take a moment to briefly discuss some of the beliefs commonly held to by those Christians who display homophobia.

1. The attitude that all aspects of homosexuality are sin is totally unfounded. There are aspects of both homosexuality as well as heterosexuality that are very definitely forms of perversion and are therefore sinful in nature. However, to declare that all aspects of homosexuality are sinful is to dismiss the fact that homosexual behavior can be as loving, as natural, as normal for some people as is heterosexuality for others. No one knows why some people are homosexual by normal sexual nature. It seems that in God's wide variety of creation, there is a minority of beings, both human and animal, that are very naturally homosexual. Most medical authorities now declare that one's sexuality is determined between ages three and five. Other authorities believe one's sexual nature is determined even before this time in life. If this be true, and we have no reason to doubt these authorities, then the sexual nature of each person is that which is normal and natural for that person. We do realize there are some people who will cross over and participate in a sexuality that is unnatural and abnormal for them. We are dealing here with those people whose normal, natural, God-given sexuality is homosexuality.

2. The suggestion that homosexuals must recruit unsuspecting youth to swell their ranks is utterly false, unfounded and a downright lie. Few homosexuals that we know were ever recruited. Most homosexuals knew at a very early age that their sexual attractions were different from the majority of people. Most homosexuals believed they were alone with these feelings. For anyone to teach that homosexuals are

child molesters and recruit heterosexuals is false. A heterosexual cannot be recruited for homosexuality to such a person is not understood, is unnatural and very abnormal. In like manner a true homosexual cannot fully understand the nature of the heterosexual. AGAPE MISSION TO BAPTISTS takes exception to the very false statements and claims made by the so-called Moral Majority regarding this issue. This group seems to thrive on fear, misinformation, and at times deceit.

3. No where in the Bible are homosexuals condemned. Certain aspects of homosexual acts are condemned, especially by Paul in Romans and Corinthians. Paul condemned those persons who participated in homosexual sex acts with pagan temple prostitutes in pagan temples. These people were doing that which was totally unnatural to their own sexual nature. The Bible speaks out against unnatural acts that are committed in relation to pagan idol worship as well as out of lust. The Bible is silent when it comes to those men and women who are normal and very naturally homosexual by nature.

4. Our eternal salvation depends solely upon our relationship to Jesus Christ and not upon sexuality. Paul stated this very clearly in Romans 8:1, "There is therefore now no condemnation to them which are in Christ Jesus."

5. The actual percentage of homosexuals is probably no greater today than it has ever been in the past. There is more openness in sexual matters throughout the country whether homosexual or heterosexual. More and more homosexual persons are unwilling to remain living a lie before family, friends and even fellow Christians. Many Christian homosexual persons are claiming the freedom that Jesus promised and offers to each believer to be full and whole persons. Homophobia is afraid, but how can a solidly Christian home and family be destroyed? Homosexuals, especially those who are Christians, are not out to destroy home, family or country.

The men and women who are a part of AGAPE MISSION TO BAPTISTS are nearly all practicing homosexuals. We are blood washed, born again believers who have the absolute assurance of eternal life in and through Jesus Christ. It is our desire to reach out to both gays and non-gays with the Gospel of Jesus Christ. Our first desire is to win lost people to a saving knowledge of our Lord Jesus Christ. We are Christians who happen to be gays as well.

May we commend you who have taken the time and the effort to read through this pamphlet thus far. You undoubtedly have arrived at some conclusion and feeling as to what has been stated. If your reaction is hate and malice, we would recommend that you very honestly and seriously reconsider your own Christian attitudes. The motivation of the believer towards others is always to be that of love, never hate. If you hate homosexuals, then you are completely out of the will of God and totally out of step with the Holy Spirit. The followers of Jesus Christ are known by their love, to God, to one another and to all people. If you say that you love the homosexual but hate his/her homosexuality...take another look at yourself and decide if you really, genuinely do love homosexuals or is it an attitude of toleration instead?

Are you a Baptist pastor who is gay? Don't despair, God has not forsaken you! God can and God will use you. God wills that you be the full person that He has intended you to be. It may not be easy to take a bold stand, but be assured that we support you. We would love to hear from you and we offer our help in any way possible. We will never publish nor give anyone your name or address. Our files are completely confidential.

Are you a non-gay Baptist pastor? Possibly you have gay people who are members of the church you pastor. Without your understanding, your love, your confidence they have no where to turn. Don't condemn! Don't judge! Don't reject! As a servant of Christ, extend yourself to those persons. Let them know of AMTB, we have lots of helpful literature for such people.

Maybe you are not a pastor, but you are a Baptist who is gay or you know of a gay person within your local church. That person, or yourself, may be a deacon, a Sunday School teacher, the church organist or pianist, president of the Brotherhood, Womens Missionary Society or Training Union, or the choir director. If you are not gay, realize that that gay person is your sister or brother in Christ. That person needs your support, your acceptance and most of all your love. Maybe you are the parent of a gay person. Your son or daughter desperately needs you to be there, to understand, to love, to accept. If you are that gay person, remember that you are not alone. There are literally multitudes of Baptist brothers and sisters who are themselves gay.

AGAPE MISSION TO BAPTISTS desires to aid you in any way possible. We publish, through CRISTO PRESS, literature that will help both gays and non-gays as well. Literature includes such subjects as: "Why Was Sodom Judged?" "But Leviticus Says!" "Jonathan Loved David," "St. Paul and Homosexuality," "The Teachings of Jesus About Homosexuality," "Gays and Paul," "Christian Gay Relationships," "Are Christian Gays a Cult?" and a host of other titles. All literature is free of charge, however funds are needed to help with printing and postage costs.

AGAPE MISSION TO BAPTISTS is headquartered in Phoenix, Arizona. Our mailing address is the same as that for CRISTO PRESS. If you are interested in beginning a chapter of AMTB in your community, please let us hear from you. If you desire any materials or want to be on our mailing list let us know by return mail. We have a newsletter that we would like to send to you. Let us hear from you.

AGAPE MISSION TO BAPTISTS
P.O. Box 32441
PHOENIX, ARIZONA 85064



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

October 14, 1982

Network of White People Against Racism - U.F.M.C.C.

Dear Friends:

We are very excited that our network now includes well over 100 people (there are new additions even to the enclosed list) in four countries. Praise the Lord!

Reverend Bob Darst reports a very successful workshop on Racism was held at the Mid-Central District Conference over Labor Day weekend. They used the materials we sent out in our last mailing. If you need material, just write to us. The new Fellowship magazine, *Journey*, is soliciting "consciousness razor" material from us about racism. Send all your thoughts to the Editor, c/o *Journey*, U.F.M.C.C.

The first Third World Gay and Lesbian Christian Conference is being held October 29-31 in Washington, D. C. They still need money and conference attendees--it's not too late to help or to send someone. Contact Reverend Renee McCoy, 716 Sackett Street, Brooklyn, NY 11217.

We are enclosing four items: an updated Network list, a Washington Post article submitted earlier this year (thanks Sidney Oliver!), an article on communication skills, and twelve principles in working on racism by Ricki Shereover (a leading lecturer, therapist who works in attitude change around racism). We hope you will find this information stimulating and useful.

WE WANT TO HEAR FROM YOU!

Tell us, in a paragraph, sentence or letter what is happening in your Church, District or community to combat racism. Or, share struggle with the local KKK (look for *Journey's* article on what's happening in Louisville, KY). We'd like to share that with the whole Network.

The next mailing (hopefully to be sent out the first of January) will focus on anti-semitism. If any of you have articles, ideas or book suggestions, let us know.

We are currently setting up workshops in several Churches in the L.A. area to start off 1983. Pray for the success of these efforts. Also, your prayers are desperately needed as Harlem MCC searches for space. They were told by their land-owner that they were "too gay" and will have to move. Pray for courage and resolve and resources for our brothers and sisters in Harlem.

The Reverend Troy D. Perry, Founder

Network of White People Against Racism
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Also, James Tinney has started a new Third World gay and lesbian Church in Washington, D. C. called "Faith Temple". Please keep them in your prayers as well.

In Christ,

Patti Wagner

Kerry Brown

/fkz

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NETWORK - UFMCC WHITE PEOPLE AGAINST RACISM - September 1982

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NETWORK - UFMCC WHITE PEOPLE AGAINST RACISM - Sept. 1982

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Using Feedback To Clear Up Misunderstandings in Important Relationships

Barbara Benedict Bunker

One common source of strain in our important relationships is the *misunderstanding* that occurs when people misperceive one another's intentions. Another source is *conflict*, which develops when there are disagreements as to values, decisions, ideas, ends, means, etc. It is problems caused by misperceptions, not disagreements, that this article will address. Further, it will focus on misunderstandings in *important relationships*. It may be helpful to provide an example that will make clear the distinction between relational difficulties caused by *misunderstanding*, and those caused by *conflict*.

When a decision has to be made about an expenditure of money and the two decision makers have different priorities for the use of those dollars, they are in a *conflict* that must be resolved. In another case, when two persons are negotiating about an expenditure and one keeps putting off or forgetting appointments to make the final decision, the other may develop a belief that the postponer is passively trying to sabotage the project, or make the other appear inefficient. Whatever belief is developed about the motivation of the postponer creates feelings in the person who holds that belief. In this case the feelings are apt to be angry or unpleasant and may cause a disruption in the relationship. The question is: "Is it true that the postponer is trying to make the other look bad?" It may not be. For example, the postponer's parents may have been in a serious car accident that has caused major interferences with normal functioning. But that information is not generally known. In this case the cause of the relationship difficulty is *misperception* (not conflict).

It is important to understand how *misperceptions* occur. The first section of the paper deals in some detail with the development of relationships and how perceptions are crucial in this process. Then we will turn to a discussion of *feedback*, the major strategy available to us for straightening out misunderstandings. We will show why feedback works especially well for

these kinds of problems and discuss its centrality in maintaining important relationships.

The Role of Perception in the Development of Relationships

When two people develop a relationship, there are two important processes which they use to get to know each other: (1) They *tell*, or self-disclose, about themselves; and (2) They *observe what the other person does*, and on the basis of this they *make inferences* about the other.¹

Both processes are important, sometimes occurring together and sometimes separately. Telling you about me is often one of the earliest things that happen in relationships. In our American culture, these disclosures usually begin with relatively innocuous information, such as where you were raised, work roles, the weather. If you respond, we tell each other more and more important things about ourselves.

As people spend more time with one another, each has a chance to observe the other's behavior. Impressions are formed of the other as a result of these observations. There are parts of you that I cannot see. I cannot see your values, beliefs, attitudes, intentions, or even your feelings. What I *can* see is what you do, your actions or behavior. In the ordinary, everyday process of interacting with others, I make the assumption that what you do, your actions, are expressions of the part of you that I can't see (your intentions, feelings, etc.). On the basis of this assumption, I make inferences about the meaning of your

¹These two processes correspond to windows in the Johari Window. The telling or self-disclosure process is the part of me that I know but you do not know unless I tell you. The observing process is the part of me that is known to you, the observer, but not to me. (See Luft, "The Johari Window.")

behavior. For example, if you invite me to an important family social occasion, I may interpret this to mean that you feel very close to me. Notice, however, that these inferences are only our perceptions of what cannot be observed in the other, even though we may act upon them as though they were true.

How do we make these inferences? How do we decide what all the actions we see mean? As we grow up, we develop through our experiences what psychologists have called an "implicit personality theory." We develop a set of beliefs about the probability that certain actions are associated with particular feelings, intentions, or beliefs. For example, I see two people meeting and one approaches the other with a hug and kiss. If, in my implicit personality theory, I believe hugs and kisses are usually expressions of affection, my inference is that one person feels very affectionate toward the other. (I assume this even though I am aware that there are times when the same behaviors may stand for quite different feelings, e.g., Judas Iscariot.) Over our lifetimes we develop similar interpretations for hundreds of behaviors—e.g., the wrinkled brow (perplexed or displeased), a sudden jerk in the body (startled or afraid), the outstretched hand (greeting or welcome). When people act, we interpret and then respond on the basis of our interpretation. We can't stop to ask the other about the meaning of each action. We would never have time or patience to maintain our relationships if we had to ask about each action of the other.

To repeat an important point: Everyday relationships are conducted on the basis of hundreds of interpretations of the actions of others. We respond to others based on our own interpretations which we have developed over time. This process is terribly useful because it helps social interaction to occur easily and efficiently.

But what happens when our interpretation of an action is not correct? If Jimmy, age eight, comes up to his school teacher and hits her in the stomach, a common interpretation of what is going on in Jimmy would be that he is mad at her or that he is frustrated by her and is expressing his frustration. If she doesn't inquire further, she would probably begin to interact with him under the assumption that he is very angry. But what if she discovers that another boy in his class had bet him five dollars that he didn't have the nerve to sock his teacher? At that point she would have a different explanation for his behavior. If she responded to him as angry, not knowing about the bet, the potential for dealing effectively with the situation

is low.

Here is another example from an older age group. Suppose you are in a meeting and a person new to the group interrupts you before you can complete your sentence four times during the course of an hour. You feel rising irritation toward this person. Why is this happening? One possibility is that she is aggressive, wants to look good to others, and is therefore moving in rapidly with ideas to establish as high status as possible in the group. In effect, disregard for your ideas (an interpretation based on her action of cutting you off) can lead you to the inference that the other is only interested in self. Another possible explanation is that the person is quite concerned about becoming a member of the group and is eager to be seen as a useful participant. The anxiety of being new is expressed by talking a lot and not listening well. In other words, her intention is to become a good member of the group but her behavior is awkward, not a very good representation of her intentions, and thus easily interpretable as meaning something else.

Your interpretation will determine how you proceed to interact. If you decided that the person was only out for herself, you might feel and act differently than if you saw a person who was awkwardly struggling to join up.²

There are always going to be occasions when our own interpretations of what is going on in another person are incorrect. After all, we are using a theory based on probabilities established by experience and there will always be individual exceptions. When this happens the potential for problems to develop in relationships is high and we need a process for checking out with the other person the interpretation we have made. The process that helps us correct such errors of interpretation is called *feedback*.

Feedback as a Strategy for Clearing Up Misperceptions

Feedback slows down and changes the normal process of observing and interpreting other people's behavior. This change is articulated in the conventional "rules for giving feedback."³ The first step of the feedback process between two people is that the observer describes the actions of the other. That is, she describes only what can be seen, the behavioral data, not her

²For more on how we interpret events, see Porter, "The Learning Journal: Some Mechanics."

³See Porter, "Giving and Receiving Feedback."

inference about its meaning. Step two in the process occurs when the observer goes on to describe (self-disclose) her own feelings in reaction to that behavior. Both parts are exemplified in: "When you interrupted me four times in the meeting today, I felt annoyed."

Why is such a statement a useful way to explore misperceptions in relationships? The two steps of the feedback process do several things. First, describing the specific behavior permits the other to understand concretely what has caused difficulty in the relationship. Then, rather than interpreting the behavior, the observer describes her own feelings. In doing this, she renders herself more rather than less vulnerable.

Why is vulnerability such a key issue in the feedback process? When an important relationship is strained, both persons feel discomfort. An exploration of the cause of the tension may increase feelings of vulnerability, and yet it is only through such an exploration that new understandings develop and the relationship deepens. If both persons feel equally vulnerable there is a good chance that the tension can be borne in the service of developing a better relationship. If, on the other hand, one person is vulnerable and the other is not, there may be very little motivation for the first to remain vulnerable. Rather, the inclination will be to become self-protective.

Using the ordinary interpretation process, the observer might have said, "When you interrupted me four times in the meeting today, I began to think that you are more interested in establishing your own position in this group than in listening to others, and specifically to me." The psychological effect of that type of interpretive statement is that the one who makes it remains protected, not vulnerable to the other. This is because the statement discloses nothing of the speaker's own feelings. Yet the one who did the "interrupting" is clearly on the spot with regard to the impact of her behavior on another. The subtle (or not so subtle) implicit message is "The problem is in you; do something about it. It's your problem, not mine!" That is why interpretation of someone else's behavior makes it more difficult for them to explore that behavior, to respond openly.

One of the truisms of human interaction is that people don't like being told by others what their inner feelings and intentions are. They like being in control, and able to disclose feelings when they decide the time is right. Feedback creates a process where such a disclosure is an option. The other tells me what I did and what feelings that created. ("When you interrupted me four times in the meeting today, I felt annoyed.") Now I can choose whether I want to share, explore, or disclose

what I was feeling and experiencing when I acted.

Feedback, then, is a process where risk is mutual. The person who gives the feedback becomes vulnerable by expressing feelings (not an interpretation, which is no risk). The receiver of the feedback may respond by taking the risk of disclosing what was not observable to the other.

It is the mutual sharing of those areas of each of us that are not observable by others which can clarify and deepen our most significant relationships. For that reason, the feedback process is only for those relationships where there is ongoing concern for the quality of the relationship. In other words, feedback requires not only risk, but also commitment. Those who engage in the feedback process must be prepared to commit themselves to the time and energy needed to explore and work through the issues raised. Feedback is a mutual process that needs the committed agreement of both parties in advance.

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Where Are Your Responsible White Leaders?

We blacks are sick of single-handedly trying to make this society straighten up and fly right

By **Ambrose I. Lane Sr.**

DEAR WHITE FELLOW AMERICANS: Where are your responsible white leaders?

During the turbulent 1960s, it seemed that not one week would pass without a white politician, businessman, churchman or media personality asking: "Where are the responsible black leaders?" It is long past the time when blacks must ask the flip side of that question.

Frankly, blacks are tired of carrying the overwhelm-

Ambrose Lane is a Washington consultant for community action groups and former executive director of the National Center for Community Action.

ingly disproportionate share of the responsibility for preserving freedom and extending democracy in America. We are weary of taking the lead in putting our lives on the line to guarantee that our Constitution will remain an inviolate "living document," a beacon of hope to oppressed people around this globe. Tired of your leaders predicting riots and "long hot summers" for urban ghettos where many blacks live.

And we are sick and tired of being your favorite scapegoats whenever your irresponsible, greedy leaders rip you off, treat you like the "boobs" you are sometimes — remember what one of your better writers, H. L. Mencken, wrote about you? — and then tell you that *we* are responsible for what *they* did to you and us. It seems that the bigger the lie your leaders tell you, the more you like it.

Let's look at a few examples:

- *In every war this nation has fought, our ancestors gave their lives and spilled their blood disproportionately.*

If any American child should refuse to serve in the military, it should be ours, not yours. If any American child should clasp Marx and Lenin to his or her breast, it should be ours, not yours. But the opposite is true. Our "Johnnys" who came marching home, our "dough-boys," our GIs, our Korean "policemen" and our Viet vets came home not to the nation's love and appreciation and honor, but to hate and bigotry and official government-sanctioned — often government-initiated — discrimination.

See **LEADERS**, Page B4

Where Are The Responsible White Leaders?

LEADERS, From Page B1

Yet it was *your* children who fled to Canada during the Vietnam War. It was true-blue Americans like David Stockman who fled to schools of theology or took other avenues to deferments. It is your child and your neighbors' children who are looking to Marxism and Leninism and all the other "isms" for salvation from the dislocations created by your greedy, irresponsible leaders. Yet, throughout his sick life, your spymaster, J. Edgar Hoover, wasted millions of man hours and tens of millions of dollars in his obsessive, misdirected search for *black* communism.

• *In the entire history of this nation, no black American has ever been convicted as a spy.*

Given the long travail of oppression we have suffered, that is an astonishing fact. No other group in this country has better reason to commit treason, yet it is your children — not ours — who have sold our nation out to the enemy. That is a hell of a truth to contemplate, isn't it?

• *Black Americans do not send your children to war. And we have killed no one with nuclear arms.*

Need we elaborate? Systematically and with malice intended, blacks have been excluded from the vast majority of decision-making processes that determine whether or not American boys are forced to fight, die or get maimed in battlefields on foreign shores. Those decisions have been the exclusive province of white males, most of whom are themselves too old to fight. Even your women have no say.

• *N individual black American, no black American leader, and no group of black Americans makes any major decisions about the American economy.*

It then follows — like the night follows the day — that no black American can be held responsible for the decisions that produce the ups or the downs of the American economy.

Let's do a simple review of facts. According to the history books, no black American has ever been elected president of this country. Of 100 senators, there has never been more than one black American serving at one time in this century. In a House of 435 representatives, there have never been more than 17 black Americans elected to serve at one time in this century.

In the entire history of the U.S. Supreme Court, one — *one* — black has *ever* served. In the entire history of the Federal Reserve Board, only *two* blacks have *ever* served.

No black American has ever been president, chief executive officer, chief operating officer or board chairman of any Fortune 500 company, any major bank, any major multi-national corporation. Black Americans have held controlling stock ownership in *none* of these corporations. Neither have black Americans comprised a board majority or even a significant minority of the boards of these corporations.

No black American has ever served as president or chairman of any major daily newspaper. And black Americans have never comprised a board majority or even a sizable minority of the boards of these major media corporations.

No black American has ever headed any stock exchange or commodity exchange in the history of this country and fewer than five have even had *seats* on these exchanges. Federal Reserve Banks have had not a single black head throughout their history.

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If the company you work for moves to the Sun Belt, the decision was made by a white leader. If your job was exported out of the country, to South Africa, for example, or maybe even to England or — worst of all worlds — to a communist, Eastern European country, don't blame us. It was your white leaders who were responsible.

If the Federal Reserve Board keeps interest rates in the stratosphere, don't blame us — it is your *white* leaders who are responsible. If the federal deficit and unemployment rates are also heading into orbit, look to your leaders, not to ours. If your heating bills are almost as high as, or even higher than, your mortgage payments; if the cost of a home exceeds your ability to pay; if you are a paycheck or two away from bankruptcy — look to your leaders, not to ours.

If your child has a hard time getting admitted to medical, dental, law, engineering or other professional schools, don't run around yelling "reverse discrimination." Take a look at the increasing number of non-Americans admitted to those schools, then blame your leaders, not ours or our children. We are just trying to "make it" like you and your child.

If you are upset that your child can successfully complete training at an *accredited* professional school and still must pass another exam before practicing that profession — and in a few professions must get permission to even *take* the exam — demand some answers from your leaders. Logic will tell any fool that either the accreditation is meaningless or the extra exam is unnecessary and simply a way to keep people out of the profession, as has been done to us.

If your labor union is forced by corporate power to give back salary and fringe benefits that we fought together for decades to achieve and you find that job security is an illusion, look to your leaders, not to us.

If investments made with your pension fund money finance either antiunion activity or the development and manufacture of robots to displace you from your job look to your leaders, not to us.

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If major corporations, benefiting directly from your pension fund investments, created political action committees to "buy" congressmen and presidents to do you and your union in, your leaders are responsible, not us.

If you voted for the current crop of politicians now in Congress and the White House, you are responsible for being a "boob," not us. Just as we have been right about presidential candidates during most of this century, we were right about Ronald Reagan. And if recent polls are any indication, most of you are finally seeing the light.

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But enough of this approach. Let's take a look at our mutually ridiculous situation from another angle. Let us make this flat, bold, provocative assertion: Black Americans are principally responsible for almost all of the humanizing reforms that have taken place in this country since, let's say, the 1950s.

Certainly we were joined by some of your best, brightest and more courageous, but most of the lives and livelihoods that were jeopardized or snuffed out in frontal assaults on insensitive officialdom, at all levels throughout the country, were black American. Most of the benefits, however, that flowed from the blood we spilled went to you, not us.

Let's take a few examples:

Until the 1960s, local and state public employees were at the bottom of the pay and job security ladder. Moreover, with a few limited exceptions, most of you were not courageous enough to organize and fight a sustained battle to achieve equality in pay and job security. Black Americans

changed all of that. You can chart your increased courage and your increased pay and fringe benefits and your increased organizing by the evolution of the black protest movement. The more hell black Americans raised on our cities' streets, in city halls, in corporate offices, in state houses and in the nation's capital, the more pay and benefit increases your leaders found they could award you.

Our movement was the best thing that ever happened to local and state public employees, the overwhelming majority of you white, since we were not often found worthy by you and your leaders for such jobs. In fact, the leaders of your employee and professional associations and your unions quickly understood what a good weapon our movement gave them. And your professional schools — schools of education, for example — also wised up in a hurry.

Police departments and unions and benevolent associations demanded not only higher salaries and benefits, but more men as well. The reason? "Crime in the streets." Now wasn't that clever? In one catchy phrase, they had joined routine criminal activity and the legitimate black protest movement, focused white fear and anger and confusion, and fashioned for themselves a weapon to use on officialdom to get the higher salaries and fringe benefits they demanded.

Not to be outdone, fire departments and their associations and unions demanded equity with policemen. After all, they said, more of us die in the line of duty than policemen; the areas having the greater incidences of fire are the same as those areas where policemen are having their greatest problems; and we are unarmed. We really should be paid more than police, they said, but we will settle for equity and we also need more men since our forces are understaffed.

Then came the teachers. We can't continue to teach in these "blackboard jungles," they said, at these abysmally low salaries we are paid. These kids, they said, are raising hell in our classrooms and in the halls; their parents are on our backs constantly because we haven't even taught their children to read; and now community organizations are harassing us with demands that we do a better job, plus relate to these "blackboard jungle" neighborhoods. We teachers are under constant threat of physical assault and are often actually assaulted.

In no time at all, teachers colleges and associations and unions had appropriated from the military a concept that officialdom would readily understand. Combat pay, they said. Teachers need combat pay.

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And so it went throughout the 1960s. As long as the black movement was vigorous, the money flowed; annual increases in salaries often reached double digits; retirement benefits increased and the number of years to qualify decreased; health benefits often were fully paid and not contributory; and more people were hired. Even a few women and black Americans and other minorities were hired! Women were hired by police and fire departments to actually do the same jobs that men were doing. Miracle of miracles!

Those were heady days. Then "something" happened that began the initially slow but now accelerating reversal of your headiness.

That "something" was the assassination of Dr. Martin Luther King Jr., the death of Whitney Young, the reaching of old age of A. Philip Randolph and Roy Wilkins, the railroading of Adam Clayton Powell, the exhaustion and organizational demise of James Farmer, the end of Stokely Carmichael's and Rap Brown's effectiveness, the early assassination of Malcolm X and the end of the national effectiveness of Elijah Mohammed. Finally, this was capped by the infiltration of the black movement's organizations by provocateurs paid by our government's intelligence agencies.

And your President Reagan is your oligarchy's "hired gun" whose job it is to administer the coup de grace to all of you public employees. He and his supporters, by repeatedly saying that "government is not the solution; government is the problem," have really been saying: "Public employees are not the solution; public employees are the problem."

He and they know that without a revived, courageous black movement, they can get away with it because you will not risk in the 1980s what we risked in the 1960s. Unlike us, you have been brainwashed too well, especially your men. Just take a look at the polls. Apparently only blacks and white women have pierced through the veil of delusion created by Hollywood-on-the-Potomac.

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The presidency of Lyndon B. Johnson produced more than 60 major pieces of domestic social legislation. Two facts of public life enabled President Johnson to push this legislation through Congress — the advent of Dr. King and the black movement's actions on the streets and in the courts.

But who have been the major beneficiaries? You and yours. And not only your poor. Take a look at those who benefit most from federal education loans and grants. Or health programs. Or food stamps. Or Supplementary Security Insurance. Medicaid. Medicare. Or even affirmative action programs. Ask your women about affirmative action or, better yet, check the figures on the dramatic increase in the number of working white women, especially women working in jobs from which they were historically excluded.

Who had ever heard of sexual harassment or of programs to help abused wives? Even homosexuals found the courage to leave their closets. And how about the antiwar movement in protest of our country's involvement in Vietnam? Finally, how about the multiplication of Ralph Naders across this country?

We know it is hard for you to admit it, but the visionary and sacrificial courage of Dr. King and his associates and followers inspired and gave hope and courage to all of these groups and more. Democracy became stronger and healthier throughout our land and inspired peoples throughout the world.

But you became confused. We became exhausted, some of us disillusioned by the constant harassment by our government and the increased "yellow journalism" of the major daily media. We had been in constant struggle from 1954 through the 1968 murder of Dr. King. That is a long time to struggle to change the policies of the most powerful and richest nation on earth; moreover, we struggled not just with the central government, but with state governments and city governments and major corporations as well. Even though it was a long time, it was not long enough. Our strength and resources ebbed.

At that point, your oligarchy took over. And their brainwashing of you accelerated geometrically. They had to kill a few of your kids at Kent State and beat up a few at the Democratic convention in Chicago to let you know they meant business, to drive home the point to you that the white color of your skin meant nothing to them. Only their power and the retention of their ability to slake their greed had meaning and substance to them.

When the killings didn't shut up your vocal minority of courageous kids, they made draft deferments easier and ultimately ended the draft, creating a "volunteer" military. Loans and grants for college and graduate education increased and were made available to higher- and higher-income families.

But you were told by your oligarchy that *we* were getting everything and that only *you* were paying the bills. You became "the taxpayers," that virtuous, suddenly rediscovered magical entity, being victimized by "tax-eaters." And in myriad ways, you were made to understand that "taxpayers" were white and middle-class and that "tax eaters" were black and other "minorities."

loafers who preferred the "dole" as their way of life. Now, wasn't the oligarchy smart? Once again, *you* were the "boobs" (Mencken, again) and *we* were the victims.

And while you were being pumped up again, you were being robbed and raped by manipulated prices. Your salaries jumped arithmetically — making you feel good about yourself and your self-worth — but the prices you (and we, with 50 percent less money to spend) had to pay for goods and services increased almost geometrically. Your leaders, who set both prices and salaries, were screwing all of us. The difference between us was that we always understood who the screwers and the screwed were; you seemed only to partially understand who the screwers were.

And now your president and his buddies in the Senate, your elected representatives, have completely unleashed your greedy oligarchy. While they kept you entertained with bombastic assurances that they would get rid of "fraud, waste and abuse" in government — code words for killing programs thought by you to benefit *only* us and a few "white trash" — they opened the federal treasury and poured out a cornucopia of goodies into the coffers of the oligarchy.

The Great Communicator didn't tell you this, since he probably didn't fully understand it himself, but supply-side economics really means to the oligarchy: I will supply my side.

We didn't do that; you and yours did it or allowed it to happen without any strong protest. But to rub your nose — yours, "the taxpayer's" nose — in their mess, the oli-

garchy's man, who wrote their tax package, had the gall to tell Congress recently not to touch the corporations' tax cut, but that *your* and *our* tax cut should be deferred or eliminated. You see, your leaders are always looking out for your best interests!!

But the big boys are not through with you (and us) yet. They are going to cut Social Security, but to keep you in line until after this year's congressional elections, they are going to wait until 1983. You see, they not only plan to continue to screw you (and us) today, they plan to screw us all in perpetuity.

And how are they planning to keep you as "boobs" throughout 1982? They have a simple approach that has worked throughout the years. They will entertain you and energize you with diversions, fear, and emotional appeals. They will discover communist plots everywhere in the world. El Salvador. Nicaragua. Africa. Honduras. Guatemala. Libya. And good old Cuba is the all-time favorite, edging out Russia to whom we are selling 28 million tons of grain. Then they will find plots in the United States, maybe even something really exciting, like communists in government or in our colleges and universities or even in the churches and synagogues and temples. Communist plots everywhere!

Then there will be "great debates" on abortion. To keep the religious pot boiling, there will be "great debates" on teaching "creationism" and reinstating prayer in the schools. Nothing like religion to get the old juices flowing!

But if all else fails, there is that old standby, race. How about some "great debates" about affirmative action, racial quotas and school busing?

In short, Hollywood-on-the-Potomac will attempt to keep the juices of hate, anger and fear flowing with scenarios worthy of B-movies. You can count on cues to laugh, grimace and cry — mostly cry — at least until the first Wednesday after the first Tuesday after the first Monday of November. That is election day plus one.

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Let us return to our original question: White Americans, where are your responsible leaders? In the 1960s, when the reverse question was asked of blacks, it was directly related to white concerns about black riots taking place in major cities. Many blacks in positions of leadership understood your question; others thought it was racist.

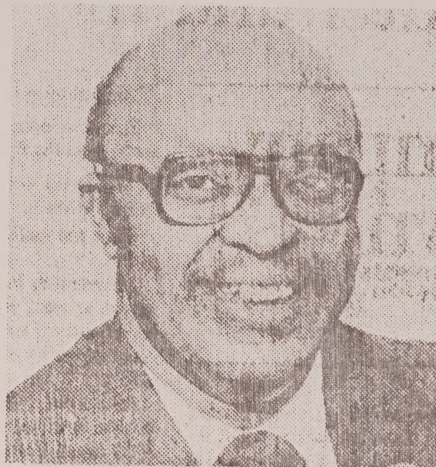
As we ask you the reverse question today, we are certain that some of you will think it a black racist question. It is not, at least by intent. Rather it is prompted by our concerns regarding the riot that has been taking place in our economy for a decade and is coming to a crescendo under the direction of the Great Communicator. It is prompted by concerns regarding the crashing waves and volume of war talk emanating from the White House. Finally, it is prompted by your immobilization, your failure to act.

In the 1960s, when you posed that question to blacks, many blacks responded. Black "mini-leaders" took to the streets, risking their lives to calm their outraged brothers and sisters. Dr. King and others at his leadership level risked their credibility among their own followers by publicly calling for calm and denouncing riots and chaos.

What will you do to bring this nation's economic riot and chaos under control in the 1980s? What will you risk? What will your "mini-leaders" do? What will those in your community at Dr. King's equivalent leadership level risk?

Our economy is in shreds. The dangers within the body politic are a greater threat to the nation than any foreign danger. Our Constitution is threatened. Do the safeguards of democracy mean as much to you as they do to us?

We await your reply in action.



By Bill Sneed — The Washington Post

Ambrose I. Lane Sr., 47, started working with local community action groups in 1965 as executive director of the Community Action Organization of Erie County in Buffalo. After running for mayor of Buffalo in 1969, he became executive director of the nonprofit, Buffalo-based Black Development Foundation. He came to Washington in 1974 as director of research and information at the National Center for Community Action, and became the center's executive director in 1976. Since 1980, he has been an independent consultant. He lives in Columbia, Md., where he cochairs the governing council of the Martin Luther King Jr. Community Church.

SAMARITAN EXTENDED STUDIES
11 Columbia Street, Hartford, CT 06106
The Rev. Jeffrey Pulling, Ph.D., Dean

August 17, 1983

To: Carole Dees

Copy to District officers, lay delegates, clergy, and worship coordinators in the Northeast District

From: Jeff Pulling

Re: Proposals to revitalize the Northeast District

Dear Carole,

Thank you for your letter to the District of July 29. I share your concern about our District and the need to do something now. The Northeast is my MCC roots and home; this is where I spent my first three years in MCC (1972-75). Returning here last fall after seven years away, I was dismayed at how many of our congregations are just treading water and having difficulty making any headway at all. The impending vacancies of several pastorates at once concerns me also. We must do something to revitalize our District. Please send me a copy of the proposal of Jamie McAlister.

With all this said, I must express my disagreement with the idea of the Northeast District becoming a World Church Extension Area. There are two reasons why I do not think it is a good idea. First, the Fellowship budget is already financially strained. To try to help our District by further hurting Fellowship programming and administration is self-defeating. Secondly, it is bad precedent. This is not what World Church Extension was set up for, and if the Northeast does it, what is to stop other Districts from trying it who are going through financial woes?

I think that our biggest need is leadership development (both lay and clergy) in our local congregations, and I offer the following suggestions:

- (1) Select one District Coordinator (no co's), who may appoint persons to represent him/her in specific situations where he/she does not have the time or funds to go. But the D.C. will be ultimately responsible for what is happening in the District (especially in our study groups and missions) and will stay on top of what is going on in all congregations.
- (2) Provide extensive training in leadership development for our District, in such areas as mutual ministry, administration, goal setting, stewardship, evangelism, congregation building, new member assimilation, etc. To fund such training, we could ask some of the larger, more financially secure churches in our Fellowship to give grants to the Northeast District for such training.
- (3) Ask all of our congregations to spend time in prayer that God will show us clearly what strategies to follow for revitalization and whom to choose as leaders.

Just so there is no misunderstanding, I am not campaigning for the position of District Coordinator. I do not feel called to that position or to pastor any of our congregations. I am called to a multi-faceted educational ministry for the Fellowship, and that is what I am attempting to now do. My primary service to the Northeast, then, would probably be educational. I would like to offer to facilitate a workshop for the October District Conference in Rochester - a Leadership Renewal Workshop. This would deal with identifying needs, setting objectives, renewing commitment, and regaining energy.

Thank you for all your work and concern for the District. I would appreciate your feedback.

Yours in Christian service, *Jeff Pulling*

Metropolitan Community Churches which will decide the disposition of the said property.

Local church bodies which are now incorporated or which become incorporated as non-profit corporations under their state laws shall be required to name the Universal Fellowship of Metropolitan Community Churches as the successor 501 (C) (3) corporation designated to receive that church's property in the event of the dissolution or abandonment of that incorporated local church body.

ARTICLE VII CHURCH MEMBERSHIP

Provisions for membership in this church are defined in Article III, Section C of these By-Laws.

A. MEMBERS IN GOOD STANDING: On an annual basis the Board of Directors of the local chartered church shall review the entire membership. Any member who does not have registered attendance, identified financial support, definite service contribution, and expressed interest and loyalty within the preceding period of six months to one year may be placed on an inactive member list. At that time the Board of Directors of the local church shall notify the member in writing that he/she has been placed on such a list and is not eligible to vote at any business meeting of the local church. After notification, if the member has not expressed further interest or loyalty for a period of two months immediately following, the Board of Directors of the local church shall have the authority, at their discretion, to drop any such member from the local church body. The member may be restored to regular standing in the congregation by a vote of the Board of Directors of the local church without a public reception into membership.

B. FRIENDS OF THE CHURCH: A local church body may, if it desires, accept into the church persons who, for one reason or another, feel that they cannot become regular members of the church but who support the goals of the church and want to be a part of the work of the church; such people shall be designated as "friends of the church." Friends may serve on appointed committees and may participate in all activities of the church. Friends may not, however, serve on the Board of Directors and may not vote at congregational meetings. Friends shall not be considered in determining the number of lay delegates which a local church body may send to meetings of the General Conference of the Fellowship or District Conferences.

C. DISCIPLINE: The Universal Fellowship of Metropolitan Community Churches cannot condone disloyalty or unbecoming conduct on the part of any of its members and friends; therefore, the Board of Directors of the local church is empowered to remove by majority vote any member or friend from the rolls of the church or take such appropriate disciplinary action as it deems necessary. The action of the Board of Directors may be subject to review by vote of the congregation at its next regular business meeting or at a special meeting which may be called and must be in accordance with the provisions of the By-Laws of the Fellowship and of the local church.

ARTICLE VIII CHURCH SERVICES

Each local church and mission shall hold a service of public worship every Sunday. Other worship services may be held as determined by the pastor with the approval of the local Board of Directors. In regard to the worship services of churches or missions, the sacrament of Holy Communion shall be offered each Sunday as well as at other worship services at the discretion of the pastor. Holy Baptism may be administered at any appropriate service of the local church or mission — or at any other time — at the pastor's discretion.

ARTICLE IX CHURCH MEETINGS

A. FELLOWSHIP: For the purpose of the transaction of business the Universal Fellowship of Metropolitan Community Churches will hold a Biennial General Conference beginning in 1977. The time and place of this conference will preferably be determined and announced at the previous General Conference. Notice must be given in writing to all churches and missions ninety (90) days prior to the upcoming General Conference. This General Conference of the Universal Fellowship of Metropolitan Community Churches is that body consisting of all licensed clergy, ordained clergy, elders and lay delegates. Each local church must elect one lay delegate for each one hundred (100) members, or portion thereof, that it carries on its active membership rolls, and each mission must elect one lay delegate, and each study group may send one official observer with voice but no vote. The transaction of all business except procedural matters must be approved by a separate majority vote of the lay delegates and a separate majority vote of the licensed clergy, ordained clergy and elders. A quorum shall consist of a number of lay delegates equal to at least sixty-six percent (66%) of the total number of lay delegates eligible to attend from churches within the Universal Fellowship of Metropolitan Community Churches and sixty-six percent (66%) of the clergy delegates to the General Conference. No proxy and/or absentee ballots shall be allowed in any business session of this Fellowship; inclusive of General Conference, district business meetings, and local congregational meetings.

All special conferences of the Universal Fellowship of Metropolitan Community Churches can only be called by a petition submitted to the Board of Elders by fifty percent (50%) of the ordained clergy and licensed clergy of the Universal Fellowship of Metropolitan Community Churches and by fifty percent (50%) of the Boards of Directors of local churches and may be initiated by either the clergy or Boards of Directors. Such special conferences shall be governed by the same rules as those pertaining to the General Conference with the exception that written notice must be sent to all licensed and ordained clergy and to all missions and churches at least thirty (30) days prior to the special conference. The nature and purpose of special conferences must be stated in the petition and notices and must be written into the agenda of the special conference.

Regional
B. ~~DISTRICT~~ Between General Conferences District Conferences must be held at least once, but no more than three times, yearly. A District Conference is that meeting of all study groups, missions and local churches within

proval or disapproval by action of their local congregation as provided for in any of the above. It is incumbent upon the Board of Directors of each local church to provide that church with a set of By-Laws or Standard Operating Procedures.

3. Any specific matters of congregational approval or appeal not covered herein are left to the local church option.

ARTICLE VI APPROVAL OF LOCAL CHURCH BODIES

To become affiliated with the Universal Fellowship of Metropolitan Community Churches the following procedures are set forth:

Entry level

A. ~~STUDY GROUP~~: If a group of individuals is interested in associating with the Universal Fellowship of Metropolitan Community Churches it is to contact the Coordinator of their district or proper Fellowship board. The District Coordinator will then be in contact with the District Board of Home Missions which must concur with him/her in order to authorize a study group. If approved, a worship coordinator will be appointed by the District Coordinator and the Board of Elders will be officially notified of this action.

Conditional charter

B. ~~MISSION~~: After functioning as a study group for at least three (3) months a group may petition the District Coordinator – or the proper Fellowship board – to be officially recognized as a mission. They must certify in their petition that at least twenty-five (25) persons are actively involved in the life of the group and that they are receiving adequate financial support to maintain the work of a mission. The District Coordinator will confer with the District Board of Home Missions or the proper Fellowship board and, along with the Board of Elders, will decide on the petition of the group. If the recognition is granted the mission will then appoint as interim pastor a clergyperson of the Universal Fellowship of Metropolitan Community Churches. Their selection must be approved by the District Coordinator and the District Board of Home Missions or proper Fellowship board. After two (2) years as a Study Group, the Board of Home Missions or proper Fellowship board may determine that a Study Group in an area of limited numerical potential may also petition the Board of Home Missions or proper Fellowship board for mission status.

It shall be the responsibility of the membership to elect yearly a clerk, treasurer, other officers as needed, and a delegate for District and General Conferences. The interim pastor and officers, acting as an Interim Board of Directors, shall exercise the provisions of Article VII (Church Membership) of these By-Laws. The provisions of this paragraph and their exercise must be approved by the District Coordinator and the Board of Home Missions or proper Fellowship board.

Chartered church

C. ~~CHURCH~~: The mission may petition the District Coordinator or proper Fellowship board for chartering as a church in the Universal Fellowship of Metropolitan Community Churches after three (3) months. They must certify in their petition that at least thirty-five (35) persons are actively involved in the life of the mission and that they are financially able to support a

Chartered churches will be reviewed every 5 years.

pastor and a program of church activities. The District Coordinator will then confer with the District Board of Home Missions or the proper Fellowship board and, along with the Board of Elders, will decide upon the chartering. If chartering is granted the new church will then elect a licensed or ordained clergyperson of the Universal Fellowship of Metropolitan Community Churches to serve as their pastor.

D. THE BOARD OF WORLD CHURCH EXTENSION shall be composed of those appointed by the Board of Elders as Coordinators of Church Extension. This board shall be responsible to the General Conference and to the Board of Elders. The Board of Elders shall be responsible for establishing the procedures for World Church Extension. The Board of World Church Extension shall be directed by the Board of Elders to continue to develop an outreach in response to interested groups throughout the world. When these groups request recognition to become a part of the Universal Fellowship of Metropolitan Community Churches the Board of Elders will have the right to grant permission to these groups to change these By-Laws if they are in direct violation of their national laws.

E. OTHER: Independently organized Christian bodies, as well as previously-affiliated church groups, who desire affiliation with the Universal Fellowship of Metropolitan Community Churches are to apply to their District Coordinator or proper Fellowship board by petition giving full details of their history, activities, organization and financial responsibility. After consultation with the District Board of Home Missions and the Board of Elders, and with their approval, the District Coordinator or the proper Fellowship board may accept such groups either as a study group or as a mission. Thereafter, they must meet the qualifications of these By-Laws.

F. DISCIPLINE: If any local church body [mission or church] shall fail to abide by the Articles of Incorporation or these By-Laws, or refuses to participate in the General Conference of the Fellowship, the Board of Elders shall take appropriate action to require compliance and participation. The Board of Elders shall report any such action to the next meeting of the General Conference which shall have the power to withdraw the recognition of missions, revoke the charter of churches, or take other appropriate action.

Study groups failing to comply with the Articles of Incorporation or the By-Laws of the Fellowship may be dissolved by the proper Fellowship board or the District Coordinator with the approval of the District Board of Home Missions. Such action must be reported to the Board of Elders and entered into the minutes of the next General Conference.

G. CHURCH PROPERTIES: The Boards of Directors of the local congregations of this fellowship will act as the Boards of Trustees for any property purchased by said groups. The Board of Directors and the members of each local congregation will have sole control of said property except under the following circumstances: 1) if the property is abandoned, 2) if the local church is disbanded by action of the local Board of Directors and the District Board of Home Missions. Should any of the above circumstances exist said property will revert to use of the General Conference of the Universal Fellowship of

1 prised of all persons serving as pastors, interim pastors and worship
2 coordinators of chartered churches, missions and study groups within the
3 District, as well as the elected representative to the Commission on the
4 Laity. It shall be the function of this board to direct the establishment,
5 life and growth of study groups and missions.

6 4. DISCIPLINE: The Universal Fellowship of Metropolitan Community
7 Churches cannot condone disloyalty or unbecoming conduct on the
8 part of its district officers and, therefore, makes the following pro-
9 visions for discipline or removal:

10 All charges must be submitted to the District Coordinator or other
11 district officers in written form, signed by a minimum of three (3) licensed
12 or ordained clergy or by a majority vote of the Boards of Directors of at
13 least three (3) local churches within that district. As soon as the officer is
14 informed of the written charges he/she becomes inactive. The next District
15 Conference will then review the charges and, upon majority vote of that
16 conference, may remove the officer in question or may take other such
17 action as they may deem appropriate. The disciplined or dismissed officer
18 has the right of written appeal to the Board of Elders and must remain
19 inactive until final determinations of the charges. The appeal must be
20 presented in writing to the Board of Elders not later than thirty (30) days
21 after the action. The decision of the Board of Elders is final.

22 5. Any specific matters of district approval or appeal not covered herein
23 are left to the local district option.

24 D. LOCAL CHURCH BODIES:
spiritual leaders -

25 1. ~~PASTOR~~ The pastor is that person elected by a local church congre-
26 gation to perform the duties of teacher, preacher, spiritual leader and
27 counselor. The person filling this position must be a licensed or ordained
28 clergyperson in the Universal Fellowship of Metropolitan Community
29 Churches. The pastor of the church body shall have the authority for
30 ordering all religious worship services of the church. The pastor is also to
31 serve as moderator of the local Board of Directors. He/She may participate
32 as an ex-officio member in the activities of any or all of the boards, com-
33 mittees and organizations within the local church. The pastor shall act as
34 moderator of congregational business meetings. Associate or assistant
35 pastors, other ministerial personnel, uncompensated and compensated
36 personnel shall be appointed by the pastor subject to the approval of the
37 Board of Directors. The pastor shall act as personnel director of the local
38 church staff, shall have the authority to delegate such responsibilities and
39 duties as to him/her seem wise, and shall, with the approval of the Board
40 of Directors, determine compensation, vacation periods and titles of
41 office of the staff.

42 Pastors may be removed from office only for good and sufficient reasons
43 by majority vote of the congregation at any special meeting called for that
44 purpose by a three-fourths (3/4) vote of the full Board of Directors, or
45 by petition to the Clerk or other officer of the Board of Directors by at
46 least 25% of the members in good standing of the congregation. The
47 pastor must be given written notice of the charges within two (2) weeks.

1 At that time the Pastor goes on inactive status but remains fully com-
2 pensated until final action by the congregation. The pastor has the right
3 to appear on his/her behalf before a congregational meeting. The action
4 of the congregation is final. If a special meeting is called to remove a
5 pastor, the District Coordinator and the Board of Elders must be given
6 notice that such action is being taken. The District Coordinator, in con-
7 junction with the Board of Elders, must send a representative to attend
8 said meeting as an impartial observer. If the pastor is removed the Board
9 of Directors will meet immediately after the meeting with the representative
10 of the District Coordinator and Board of Elders to elect a worship co-
11 ordinator who will serve until the pulpit is filled. The Board of Directors
12 will confer with the District Coordinator and the Board of Elders of the
13 Fellowship as to available candidates for the office of pastor.

14 2. BOARD OF DIRECTORS: The Board of Directors elected by the local
15 church body shall consist of from ~~five (5)~~ *as* ~~to nine (9)~~ *fifth* members of the
16 local church who are in good standing; they shall hold office for a term of
17 three (3) years with the exception of the pastor who will hold office for
18 as long as he/she occupies the pulpit of that church. The term of one-
19 third of the members of the board shall expire each year and other mem-
20 bers shall be elected to fill the vacancies thus created. In the event of the
21 resignation or death or removal of a board member, the remaining members
22 of the board shall appoint an interim board member to serve until the
23 next congregational meeting when an open election shall be held for a
24 replacement for the remainder of the original term.

25 The Board of Directors shall have charge of all matters pertaining to
26 the Articles of Incorporation, church property, finances and physical
27 affairs of the local church body. This board shall have the responsibility
28 of collecting and disbursing funds, keeping adequate church records, and
29 making reports thereof to the local congregation and through their dis-
30 trict to the Universal Fellowship of Metropolitan Community Churches.
31 The Board of Directors shall serve as pulpit committee upon the event of
32 any pastoral vacancy. When they have chosen suitable qualified candi-
33 dates the Board shall present them to the congregation for approval at a
34 specially called meeting or at the next regular business meeting. Every
35 local church financial account is required to have a minimum of two (2)
36 signatures which shall be the Treasurer, and 1) another Board member,
37 or 2) the pastor.

38 Local churches of the Universal Fellowship of Metropolitan Com-
39 munity Churches must not condone disloyalty or unbecoming conduct
40 on the part of any member of the Board of Directors, therefore, the
41 Board may remove, by a majority vote of the full board, any of their
42 members guilty of the above. A petition presented to the board and
43 signed by 20% of the members in good standing may also initiate such
44 procedure. This action of the Board of Directors may be subject to re-
45 view by a vote of the congregation at its next regular business meeting or
46 at a special meeting which may be called and must be in accordance with
47 the provisions of the By-Laws of this Fellowship and the By-Laws of the
48 local church.

49 The Board of Directors shall be subject to these By-Laws, local
50 Articles of Incorporation, or local By-Laws, if such exist, and to the ap-

EXEC. COMM. of S. M. Church
Chosen at large. 6 elders
Chosen by Region.

1 B. FELLOWSHIP:

2 1. ELDERS: The Board of Elders of the Universal Fellowship of Metro-
3 politan Community Churches is that body authorized by the General
4 Conference to carry on the administrative affairs of the Universal Fellow-
5 ship of Metropolitan Community Churches between General Conferences
6 in an orderly manner. This board shall consist of seven (7) members,
7 which shall be expanded to nine (9) members by the General Conference
8 once the number of chartered churches reaches one hundred (100). It
9 is desirable that the General Conference shall elect members of the
10 Board of Elders so that this board is geographically representative of the
11 Fellowship.

12 a. QUALIFICATIONS: Elders must be those individuals of obvious
13 spiritual quality and leadership who are mature and have sound
14 judgement and a proven record of accomplishment within the Fellow-
15 ship.

16 b. REQUIREMENTS: A Nominations Committee composed of one
17 lay person and one clergyperson from each District elected
18 respectively by the lay delegates and clergy at the District Conference
19 immediately preceding the General Conference shall receive and
20 review any and all nominations for the position of Elder. This com-
21 mittee will then present to the General Conference qualified nominees
22 for the purpose of filling the position(s) available. Nominations may
23 be made from the floor of General Conference. The Nominations
24 Committee shall make its report at the first business meeting of
25 General Conference. The nominees shall present themselves before the
26 delegates for open questioning as determined by the Nominations
27 Committee. The election shall be held no less than two (2) days after
28 the nominations. The term of office for a member of the Board of
29 Elders will be four (4) years.

30 c. DUTIES: It is the responsibility of the Board of Elders to establish
31 and make appointments to the various Fellowship boards, com-
32 missions, committees and institutions. The Board is also empowered
33 to collect and disburse funds for the advancement and growth of this
34 church. In addition, this Board is charged to carry out all directives of
35 the General Conference. All actions of this Board must be reported
36 to, and approved by, each General Conference except where specifically
37 provided for in these By-Laws.

38 When church bodies or members of the Fellowship raise a question
39 interpretation of the By-Laws, by official action the Board of
40 Elders - as the administrative body of the Fellowship - is authorized
41 to issue an advisory interpretation of the By-Laws for that situation.
42 The Moderator is elected by and from the Board of Elders and is
43 the chief administrative officer of the Fellowship. He/She shall also
44 preside over the General Conference. A Vice-Moderator, Clerk, and
45 Treasurer shall also be elected by and from the Board. In case of a
46 vacancy, the Board may fill such position for the remainder of the
47 term by the appointment of a qualified person who meets the above-

1 stated requirements. Such persons must be specifically approved by
2 the next General Conference.

3 d. DISCIPLINE: The Universal Fellowship of Metropolitan Com-
4 munity Churches cannot condone disloyalty or unbecoming
5 conduct on the part of its elders, and, therefore, makes the following
6 provisions for discipline or removal:

7 All charges against an elder must be submitted in written form,
8 signed by a minimum of ten (10) ordained ministers, and by the
9 Boards of Directors of ten (10) chartered churches and may be
10 initiated by either the clergy or Board of Directors. The Board of
11 Elders will then review the charges, and, upon majority vote of the
12 full Board, may remove the elder or take other such action as they
13 may deem appropriate. The elder must be given written notice of the
14 charges, and at that time becomes inactive but has the right to appear
15 on his/her behalf before the Board of Elders. The only appeal from
16 the decision of the Board of Elders will be to the General Conference
17 of the Fellowship, and written notice of such appeal must be filed
18 with the Clerk of the Board of Elders within thirty (30) days.

19 2. FELLOWSHIP BOARDS, COMMISSIONS, COMMITTEES AND IN-
20 STITUTIONS: The following must be standing committees of this Fel-
21 lowship: The Clergy Credentials and Concerns Committee; the Fellowship
22 By-Laws Committee; and ~~The Commission on Fellowship, Faith and Order.~~

23 All Fellowship Boards, Commissions, Committees and Institutions
24 must be called into existence by either the General Conference or the
25 Board of Elders. All groups are responsible to, and operate under, the
26 direction of the Board of Elders and, therefore, are also accountable to
27 the General Conference.

28 C. DISTRICT:

29 1. ~~DISTRICT COORDINATOR~~ *Regional Elder*: The District Coordinator shall be a
30 licensed or ordained clergyperson elected by a District Conference for
31 a specified term determined by that conference. It is the duty of the District
32 Coordinator to act as Moderator at all District Conferences, to act as the
33 official representative of the Board of Elders in the district where the District
34 Coordinator is elected to serve, and to see - with the Board of Elders -
35 that every mission and church within his/her jurisdiction is supplied with
36 a pastor and every study group is supplied with a worship coordinator. It
37 shall be the right and duty of the District Coordinator to visit all local
38 church bodies within his/her district. The District Coordinator shall also
39 serve as Chairperson of the District Board of Home Missions.

40 2. OTHER DISTRICT OFFICES: All other district offices shall be deter-
41 mined by the individual districts. Each district must have procedures
42 for the collection and disbursement of monies, and for the keeping of
43 adequate records concerning their activities. All of the monies must be re-
44 ported to the Board of Elders on a regular, quarterly basis.

45 3. DISTRICT BOARD OF HOME MISSIONS: This board shall be com-

Metropolitan Community Church
Philadelphia

BELLRINGER

"Proclaim Liberty Throughout the Land"

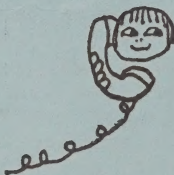
JULY 1983

new pastor called

After almost one year of being without a pastor, M.C.C. Philadelphia has voted to accept a new pastor at the June 19th Congregational Meeting. For those of you who have not met him, his name is Rev. Joseph H. Gilbert.

Rev. Gilbert is originally from the Philadelphia area. More recently he has been pastor for M.C.C. of St. Petersburg, Florida. Joe first became associated with M.C.C. in 1970 at the San Diego Church and became an ordained cleryperson in 1972. He has been extremely active in the Fellowship as well as the Community at large. It is his contention that M.C.C. of Philadelphia should come out of the closet and become the active,

cont'd page 6



no august issue

There will be no August issue so that the editor and all the hardworking staff of the Bellringer can have a much needed vacation.

We'll see you in September with a really exciting issue. There will be articles about General Conference, the next in our series from the board of directors, and even an article from our new pastor!

help desperately needed

I desperately need an advertising manager and a mailer for the Bellringer. As the editor I am ultimately responsible for everything that has to do with the Bellringer, whether it's part of the editing or not. Because there is no sense in editing something that noone reads, I have had to be responsible for the mailing whether I want to or not. Because the Bellringer can be published without any advertising, and I do not have the extra time to do the ad manager work, it does not get done at all. Ads in the Bellringer could be a source of income for the church-if they were properly solicited and paid for.

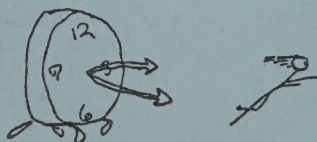
The mailer is responsible for getting the Bellringer from the printer into the mail. The Bellringer has to be folded(800 copies), stuffed into envelopes(650), (you have to get the envelopes, too) and the envelopes sealed, sorted for non-profit bulk mail, and mailed from the 30th St. station bulk mail deposit. You do not have to do all this yourself. You can recruit a staff of people to help-there are always people willing to help; they just don't want to do it all-and you should

not have to either. With a good team the whole thing could be accomplished in 2-3 evenings per month.

The ad manager is responsible for recruiting advertisers, sending out bills and keeping records on how long an ad has run and how much is due. The records have not been kept very well and no bills have been sent out for months, so there will be some initial organizing to do. But once you get organized and have the advertising space filled the job shouldn't take more than one evening a month.

If you would like to help please speak to me at church or write to me c/o the church. I will be happy to explain more and help you start out with the job.

Sheila Petri, editor



what is it about M.C.C.?

*part of a series
of testimonials
by board members*

What is it about M.C.C. that makes me stay, makes me work, and what do I get from it? These questions have forced on me, and they are worth answering.. I try to decide why I come to M.C.C.; what does M.C.C. give to me? I can come to worship as part of a community of believers, not just people who come to church to be seen, or because it is the right thing to do. M.C.C. is a comfortable place for me. I don't have to dress up if I don't want to, I don't have to meet someone else's standards. I come to be with my God, to be with people who love me, and to share that love with others.

When I first came to M.C.C. one of the people I came in contact with was a person who could sign for the deaf. He introduced me to a whole new world. M.C.C. has enabled me to hear God talking to me and giving me a job to do. Some people do not know that God loves them and I am part of the group that tells them. I believe it is our responsibility to tell everyone of our love, for our God, for God loves us, and our love for each

other.

How do I help to spread this good news about all this free love? I am not a preacher. We are all called to be ministers, and some of us have talents in special areas that help us. I am a paperwork type person. My job is to help others with the paperwork, with the business of the telephone, the files and the letters. It is very important to me that people who write or call the church get an answer to a telephone call or a letter.

When local church obligations tire me out, and I need to have my "spiritual batteries" recharged, district and general conferences "recharge me". Through the district and the fellowship of our denomination, I can hear and talk to some of the best preachers in the world.

I believe that each of us has a special job in life, something that God wants us to do, and we each one, needs to find out what it is, and then get busy doing it and together we can tell everyone that GOD LOVES THEM, that it is okay to be gay, that it is okay to love someone, and that there are no restric-

cont'd p 5

4

ALL
at 1706 Fairmount



SUNDAYS 6:00 pm Bible Study

 7:45 pm Evening worship service
 (Signed for the hearing-impaired)

 5:00 pm Almost every Sunday Supper Club (AESSC)
 at Hobo's (1821 Chestnut St.)

WEDNESDAY

July 13 7:30 pm Board of Directors meeting

SUNDAY

July 24 3:00 pm Congregational meeting to vote on
 revised budget

what is it cont'd

tions on gender with that. God told me that I am loved, and that there is work for me to do and that I must share that love with others. God's love is something that grows when you give it away. The more you share that love, the more you receive. It is unlike anything else that I can think of.

Rich Roberts

PHILADELPHIA COMMUNITY
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and Referral Information of
Sexually Transmitted Diseases.

215-232-8055



new pastor em'd

viable organization that it was meant to be.

Joe had visited the Philadelphia Church during the weekend of April 10th. Up until this point, he had not yet announced his candidacy. By the end of that weekend, Joe decided that he did indeed have a "Call" here and officially announced his candidacy for pastorship to the Board of Directors.

On May 25th, Joe returned to Philadelphia from St. Petersburg. He had a busy schedule here with many opportunities to meet people: Deacon's training on Wednesday, Agape Dinner on Thursday, couples club on Friday, a night out at Key West on Saturday, an afternoon at the church on Sunday, and a Memorial Day at Pat's on Monday. And of course he preached at Sunday evening worship service. The purpose of this visit was to allow the Congregation to get to know Joe, and to decide whether or not they wanted him for a pastor.

Many of you got to meet Joe Gilbert, and if you did not, you should. Joe is a friendly kind of guy, full of energy, unique insights, and new ideas. He is defin-

itely a good motivator and works well with people, as expressed by various colleagues throughout the Fellowship. Rev. Gilbert's dynamic leadership skills are quite apparent.

Although Joe has not officially signed a contract with M.C.C. Philadelphia, he and the Board have ironed out a preliminary contract. The Congregation approved it with only a few minor changes at the June 19th meeting.

Joe and his lover, Mike, will be arriving in Philadelphia in early August. So if you have not met him; plan to attend services on August 7th and share in the excitement as we begin a new Chapter in our journey of faith, hope and love in Christ.

Congratulations and best wishes to Joe, as he fulfills his Call to M.C.C. Philadelphia. You too, Mike! We enthusiastically welcome the both of you to your new home.

Keith Kohl



ad rates

full page \$60*
 half page \$30
 quarter page \$15
 business card \$10

If you want your ad to run for more than one issue please supply two camera-ready copies of your ad (no cardboard, please).

*We would prefer that full-page ads be one-time-only runs.

Helping with this month's issue were Sheila Petri(editor), Keith Kohl, Rich Roberts, and Ralph White.

Helping with last month's issue were Sheila Petri, Mark Brace, Ralph Schlosbon, Alan Gellert, Ed Byrne, Keith Kohl, and Joe Schwartz.



Metropolitan Community Church of Philadelphia
 P.O. Box 8174
 Philadelphia, PA 19101
 Phone: 235-0769
 Pastor: *see story page 1*

Publication of the name of any person, business or organization shall not be construed as any indication of the sexual orientation of that person, business or organization.



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UPDATE

Celebrating the Movement /

Planning for the Future

PURPOSE:

The stated purpose of the conference is to educate, inform and share with women and men from other organizations, the experiences, goals and expectations of the human rights movement for homosexuals.

It has been the subject of several discussions within the Dallas Gay Alliance that, although we consider ourselves a part of a vital national movement, we are insufficiently acquainted with the leadership of the hundreds of groups such as our own throughout the country. Since Dallas is a centrally located city with a significant homosexual community, it was decided that it would be appropriate for the Alliance to organize and sponsor a national conference at which the leadership of our movement might come together.

It is hoped that other national groups will use this opportunity to schedule a national meeting. The Dallas Gay Alliance will be happy to make arrangements for meeting times and places free of charge as a part of the general conference.

It is the intention of this conference to welcome anyone who has an interest in the full acceptance of homosexuals in our society. The conference does not take a position on any issue, but welcomes discussion on all issues. The planners of the conference have high hopes that providing a forum for interaction and sharing will make a significant contribution to the progress of equal rights for all people.

DATE:

August 13-15, 1982

LOCATION:

Grenelefe Hotel
1011 S. Akard
Dallas, Texas 75215

COST:

Registration fee for the conference (includes breakfast, lunch and banquet Saturday, brunch Sunday, conference materials and all workshops): \$40.00, after July 12 \$60.00.

Grenelefe room rates:

\$50 single per night \$60 double per night
(Rooms have two double beds. Each additional person \$10 per night.) Others available upon request.

Hospitality suites will be available to organizations who wish to sponsor one. Please contact the Dallas Gay Alliance for further information.

AGENDA:

Friday, August 13

5:00— 9:00 PM	Registration, reception
9:00 PM	Welcome address
	Keynote speaker
	Hotel Ballroom
11:00 PM	Hospitality suites open in the Hotel.

Saturday, August 14

8:00— 9:30 AM	Breakfast buffet
10:00—11:00 AM	Workshop I
11:00—Noon	Workshop II
Noon— 1:30 PM	Lunch, Hotel Ballroom
2:00— 3:00 PM	Workshop III
3:00— 4:00 PM	Workshop IV
4:00— 5:00 PM	Rooms available upon request for called meetings
6:30 PM	Banquet
9:00 PM	MCC Dallas' production of <i>Godspell</i>
11:00 PM	Free shuttle service to Dallas area bars

Sunday, August 15

10:00 AM	Continuous brunch, Hotel Ballroom
Noon	Closing session

ALTERNATE HOUSING—

Love Field Inn, 6900 Cedar Springs Rd.,
Dallas, TX 75235 (214) 357-8451
Single \$27 Double \$33

If you would like to have lodging with a member of the Dallas community, please send us your name and address as soon as possible.

WORKSHOPS:

POLICE RELATIONS—understanding police and getting them to understand you. Also, a view from the inside; do gays make good cops?

EDUCATING THE NON-GAY COMMUNITY—Developing a plan; speakers' bureaus; education materials; presentation.

PUBLIC RELATIONS—dealing with gays and non-gays; working with local media; techniques for getting your message out.

GAY MEDIA—making it work for you. How do publications compare? Getting on the air. What format is right for you?

CIVIL RIGHTS FOR GAYS—panel of attorneys discuss significant gay rights cases and ordinances.

PERSONAL LEGAL RIGHTS—dealing with the system; includes wills, financial planning, power of attorney, divorce and division of property.

NATIONAL GAY TASK FORCE—who, what and why? Conducted by the National Board.

LOBBYING—legislative and political action at the local and national levels. Setting up PACs for incorporated groups. Presented by GRNL.

NETWORKING—how to; setting up communication networks for like-minded groups; nationwide; barriers; suggestions. Presented by GRNL.

GAY/LESBIAN CONCERNS WITH OTHER MINORITIES—enemies or allies?

WOMEN'S CONCERNS—a panel discussion.

RACISM WITHIN THE GAY COMMUNITY.

RELIGION—panel of religious leaders explores issues concerning the Judeo/Christian gay community.

GAY UNIVERSITY EDUCATORS—a panel discussion; tenure and job security, relations with students and administration.

STUDENT CAUCUS—concerns of being gay on campus.

GAY LIFE OUTSIDE THE CITIES—workshop explores special concerns of gays in small towns and in rural America.

GAY COMMUNITY SERVICES—workshop explores counseling, health, job placement. . .you name it.

GAY HEALTH—explores issues facing both men and women. The latest on the “new” gay diseases.

GAYLINES/HOTLINES—making them work.

GAY BUSINESSES (GAY BUSINESS ORGANIZATIONS)—their concerns now. . . their role in the future.

GAY PRIDE WEEK—share what you have done (films, posters, etc.). How to make it better.

MEMBERSHIP—getting them and keeping them.

FUNDRAISING—can it be easier?

SUCCESS/FAILURE WORKSHOP—a chance to share your organization’s best and worst accomplishments. Why they worked or didn’t.

PRESIDENTS’ AND DIRECTORS’ CAUCUS—strategies of leadership.

SPORTS—organizing your own leagues. Pulling together through athletics.

MUSIC—the role it plays in the gay culture.

PRESENTATIONS:

FAMILY PROTECTION ACT—a legislative update. Joint educational forum by the Gay Rights National Lobby and the National Gay Task Force.

PEOPLE FOR THE AMERICAN WAY—confronting the Moral Majority and the “New Right.”

MADISON, WISCONSIN CONFERENCE—major problems of gay and lesbian groups as identified by the Conference.

ANCIENT GREECE—how gay was it? A discussion of history, art and literature.

RADICAL FAERIE MOVEMENT—what is it?

WHAT YOU CAN DO:

You are a leader in our movement because of your experience in and commitment to the cause of human rights. Those characteristics would qualify you to be of immense help to the national leadership conference. Because the purpose of the conference is based on sharing and exchanges of information, you could volunteer to participate in any of the following ways:

(A) **PLAN A WORKSHOP**—Each of you has undoubtedly some specialty which would be of interest to those attending the conference. You probably have materials on some topic already prepared. Although this packet contains a list of suggested workshops, the conference is open to any ideas that would be beneficial.

(B) **PARTICIPATE IN A WORKSHOP**—The various departments of the Dallas Gay Alliance will be organizing workshops that will be of a panel discussion nature. We will be looking for representatives from different parts of the country to provide their input on these panels.

(C) **ORGANIZE A HOSPITALITY SUITE**—Friday night at the conference has been designated as a social time within the hotel where those attending can move to and from the various hospitality suites. You may represent an organization, city, or region that would want to participate in the conference in this manner. Most of the arrangements will be made directly with the hotel, but the Dallas Gay Alliance will be happy to facilitate that planning.

(D) **CREATE**—You name it. This conference is wide open to suggestions and the creativity that characterizes our lifestyle. Let us hear from you and we will do everything we can to help.

NOTE: Rooms will be available for various groups' business meetings and/or caucuses. If your organization would like to reserve meeting space at the Hotel on Sunday, August 15, 1982 (free of charge), or would like to present a workshop, please contact:

Dallas Gay Alliance, Box 35011, Dallas TX 75235

A National Conference



WHO IS COMING?

Of course we have no way of knowing who is actually planning to attend the Conference at this point, but the following is a partial list of the cities who have responded with interest to our initial mail-out:

Tampa FL	Caribou ME
Los Angeles CA	Philadelphia PA
Austin TX	Tucson AZ
Milwaukee WI	Pomona CA
Universal City TX	Oklahoma City OK
Houston TX	Fort Worth TX
Phoenix AZ	New York NY
Jackson MS	Anchorage AL
Pittsburgh PA	New Kensington PA
Chicago IL	Denver CO
Atlanta GA	Galveston TX
Little Rock AR	Bronx NY
San Diego CA	El Paso TX
Providence RI	Ithaca NY
Racine WI	Lincoln NB
Louisville KY	Boston MA
New Orleans LA	Minneapolis MN
Claremont CA	Amherst NY
Liberty TN	Las Cruces NM
Huntsville AL	San Francisco CA
Albuquerque NM	College Station TX
Madison WI	Albany NY
Richmond VA	Tulsa OK



CELEBRATING THE MOVEMENT/PLANNING FOR THE FUTURE
A NATIONAL CONFERENCE – AUGUST 13 – 15, 1982

Name _____

Address _____

City _____ State _____ Zip _____

Phone _____

- ☐ YES, I am coming.
- ☐ YES, I am staying at the Grenelefe Hotel.
- ☐ I will be using alternative housing.
- ☐ I am interested in presenting an additional workshop.

Title: _____

- ☐ The following organization would like to arrange meeting space on Sunday, August 15:

- ☐ Please send the conference brochure to the people listed on the back of this sheet.

PLEASE RETURN AS SOON AS POSSIBLE TO: Dallas Gay Alliance, Box 35011, Dallas TX 75235

Fellowship tithe: Enclosed please find our check number _____ in the amount of . . . \$ _____
in full payment of our tithe obligation for the month.

*Fellowship invoices: Enclosed please find our check(s) in payment of the following accounts:

INVOICE number _____, Check number _____ \$ _____

INVOICE number _____, Check number _____ \$ _____

INVOICE number _____, Check number _____ \$ _____

INVOICE number _____, Check number _____ \$ _____

*Insurance: Enclosed please find our check number _____ in the amount of . . . \$ _____
in full payment of our insurance premium [if any] for the month for the
following persons: _____

* If you have ordered materials from the UFMCC, your payment should be postmarked no later than the 5th of the month following receipt of materials. Insurance premiums (if your congregation pays these) should be postmarked no later than the fifth of each month.

OTHER FUNDS: Please use this space to record all funds other than your congregation's financial obligations, such as undesignated love offerings, Samaritan Sunday offerings, and Evangelism Sunday offerings.

Designated offering: Enclosed please find our check number _____ in the amount of . . . \$ _____
as a designated offering to the UFMCC to be used for the following: _____

Undesignated offering: Enclosed please find our check number _____ in the amount of . . . \$ _____
as an undesignated gift to the UFMCC to advance our work.

Comments [if any] : _____

TOTAL AMOUNT OF ALL CHECKS ENCLOSED \$ _____

ADDENDA - COMPLETE THIS SECTION ONLY IF CHANGES ARE REQUIRED SINCE YOUR LAST REPORT:

Pastor or Worship Coordinator: _____

Address and telephone number: _____

Church Clerk: _____

Address and telephone number: _____

Church Treasurer: _____

Address and telephone number: _____

Church MAILING address: _____

Church MEETING address: _____

Church meeting TIME(S): _____ Church telephone number: _____

Because of the increased cost of postage and the lengthy delays in many shipments, the UFMCC is increasingly using alternate methods of shipping, such as United Parcel Service. Please provide a street address [not PO Box] where deliveries may be made. This may be your worship leader's address, your church building or meeting place, or any designated member of your congregation. This address will be used only for the purpose indicated and will not be given to any other person or organization.

_____ Total church membership: _____ Active; _____ Inactive

_____ New members received this month

_____ Members transferred/inactive members dropped from rolls this month

_____ TOTAL REVISED CHURCH MEMBERSHIP

Please mail this form, postmarked no later than the fifth of the month following the month currently being reported, to:

white copy UFMCC CLERK, 5300 Santa Monica Blvd., Ste. 304, Los Angeles, CA 90029
yellow copy UFMCC TREASURER, 5300 Santa Monica Blvd., Ste. 304, Los Angeles, CA 90029
pink copy YOUR DISTRICT COORDINATOR or COORDINATOR OF CHURCH EXTENSION
gold copy RETAIN FOR YOUR LOCAL CHURCH RECORDS

Please include on a separate sheet of paper any significant actions taken by your congregation or church Board of Directors during this reporting period. Thank you.



UFMCC
Form D-001
6/78

Month for which report is completed

Check One: ☐ Study Group, ☐ Mission
☐ Chartered, ☐ Other

[illegible]

Second Service Average Offering

[illegible]

STATISTICS FOR INCOME OTHER THAN OFFERINGS

Titheable income	10% tithe Fellowship	2% District Assessment
£100,000	£10,000	£2,000
£200,000	£20,000	£4,000
£300,000	£30,000	£6,000
£400,000	£40,000	£8,000
£500,000	£50,000	£10,000
£600,000	£60,000	£12,000
£700,000	£70,000	£14,000
£800,000	£80,000	£16,000
£900,000	£90,000	£18,000
£1,000,000	£100,000	£20,000

\$ 49.93 Total UFMCC Tithe Due: \$ 16.00 Total District Assessment Due

Please complete page two of this report before mailing.

KEEPING

NEWS AND NOTES



IN TOUCH

FROM THE FELLOWSHIP OFFICE

APRIL / MAY 1981

5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029

TOP 20 TITHES

Received by 2/10/81
(Amount in Dollars)

Houston, TX	\$1018.08
Los Angeles, CA	956.17
No. Hollywood, CA	549.89
San Diego, CA	547.25
Washington, DC	462.67
Ft. Lauderdale, FL	388.37
MCC of the Rockies	
Denver, CO	340.80
Jacksonville, FL	315.27
Pomona Valley, CA	273.31
Detroit, MI	264.93
St. Louis, MO	261.40
Wichita, KS	232.96
Oklahoma City, OK	230.18
San Jose, CA	229.34
Tampa, FL	224.23
Sydney, AUS	209.38
San Antonio, TX	205.59
Cathedral City, CA	198.64
Vancouver, BC	189.67
Ft. Worth, TX	172.17
Baltimore, MD	157.91

TOP 20 TITHES

In per capita giving
(Based on average attendance
records as of 3/10/81)

The Desert	
Cathedral City, CA	\$19.86
Jacksonville, FL	14.59
San Diego, CA	13.96
Adelaide, Australia	12.73
Calgary, Canada	12.20
East Bay	
Oakland, CA	12.08
Little Rock, AR	10.42
St. Paul, MN	10.34
Pomona Valley, CA	10.19
Edmonton, Alberta	10.08
Wichita, KS	9.59
Ft. Lauderdale, FL	9.42
Richmond, VA	9.35
Melbourne, Australia	8.94
Boise, ID	8.79
Columbia, MO	8.77
New Hope	
Waterloo, IA	8.61
Louisville, KY	8.53
San Jose, CA	8.30
Milwaukee, WI	8.30

TOP 20 TITHES

Received by 4/20/81
Amount in Dollars

MCC of the Resurrection	
Houston, TX	\$1,107.24
San Diego, CA	1,042.41
Long Beach, CA	1,005.29
MCC in the Valley	
No. Hollywood, CA	906.87
Washington, DC	778.39
MCC of the Rockies	
Denver, CO	529.33
Kansas City, MO	490.14
MCC Hawaii	457.58
San Antonio, TX	356.10
Tulsa, OK	351.34
St. Louis, MO	343.38
Seattle, WA	319.49
Vancouver, BC	298.06
Agape MCC	
Ft. Worth, TX	277.26
Jacksonville, FL	269.03
Tampa, FL	250.34
Wichita, KS	235.58
Casa de Cristo	
Phoenix, AZ	217.96
East Bay	
Oakland, CA	209.49
Melbourne, Aust.	198.58

TOP 20 TITHES

In per capita giving
(Based on average attendance
records as of 4/20/81)

MCC San Diego	\$17.51
MCC Hawaii	17.26
MCC Memphis	15.85
MCC Jacksonville	14.94
MCC Seattle	13.89
MCC East Bay	
Oakland, CA	12.69
MCC in the Valley	
No. Hollywood, CA	12.33
MCC Richmond	11.78
MCC New Orleans	11.18
MCC Long Beach	10.80
MCC Louisville	10.52
MCC San Jose	10.33
MCC of the Rockies	
Denver, CO	10.27
MCC Washington	9.97
Truth Chapel MCC	
Tucson, AZ	9.70
MCC Vancouver	9.61
MCC Ft. Lauderdale	9.58
MCC Tulsa	9.12
MCC Little Rock	9.05
Agape MCC	
Ft. Worth, TX	8.53

We are thrilled to announce that on March 12, 1981, the City Council of Toronto, Ontario voted to establish an independent inquiry concerning the Toronto police actions of February 5, in arresting 280 people in gay establishments. The investigation is being directed by Don Hill, a civil rights/race relations activist.

Because of this action, Reverend Brent Hawkes broke his fast March 12, 1981. Metropolitan Community Church-Toronto held a Victory Celebration on Sunday, March 15.

Thank you for your prayers and support.

UFMCC Cuban Relief Program UPDATE

At the present time, the UFMCC Cuban Relief Program is in the process of resettling the remainder of the Cuban Refugees that are able to leave Fort Chaffee. Thus, remaining in the camp will be the more serious criminal, mental and problem cases. There are presently other agencies and organizations that have the facilities and capabilities of handling the serious problem cases, attempting to help those that will yet be in the camp. Therefore, the remainder of the gay Cuban Refugees should be out of the camp by the end of May.

The current phase of our program is resettling the remainder of the refugees by placement in transition centers, professionally staffed, which are being funded by a Federal Grant of \$370,000. Also, at this time, continued assistance is being given through a grant from the State of California for Los Angeles, to provide vocational ESL, social work and job development. This will begin the first part of May.

The next major phase of the program will begin in the fall of 1981. Consideration is being given at this time to assist and continue with resettlement of other immigrants and refugees (i.e. Haitians, Salvadorians, Armenians) if the need becomes apparent, to another agency considering granting us funding to do so. We will not know for sure about this however, until the middle of August.

The U.F.M.C.C. is *not* soliciting new sponsors at this time, since the remainder of those that are sponsorable are being taken care of and professionally handled through our centers.

We yet continue to assist with refugee problems, breakdowns and working with other resettlement agencies for those that are out of the camps. This is an ongoing program with much potential of future growth, development and outreach to give aid to other human beings in need.

John Chasteen
CRP Director

CONGRATULATIONS!

Rev. Karen Lindstrom, Pastor of MCC Melbourne, Australia, is pleased to announce that she has received her permanent residence status from the government of Australia.

GET WELL SOON!

Rev. Judy Davenport is recovering from surgery - Please keep her in your prayers.

CONGRATULATIONS!

The Board of Elders has granted Mission Status to:

MCC Diablo Valley, CA
MCC Thames Valley, England

The Board of Elders voted to grant the National Coalition of Black Gays \$250 towards the printing of educational and outreach materials.

The Board of Elders is pleased to announce that it has approved a 50-hymn trial UFMCC Hymnal for use at our 1981 General Conference. The hymnal was prepared by Hymnody Committee Co-Chairs, Dr. Richard Follett and Mr. Jim Mitulski.

New Study Groups:

MCC Shreveport, Louisiana
MCC Morgantown, W. Virginia
MCC Birmingham, Alabama

ANNOUNCEMENT:

The State of Florida Corrections Department has denied permission for the UFMCC to offer its course "UFMCC Today" in its prisons. The Board of Elders has decided to challenge their decision.

THANK YOU World Church Extension gifts received from 2/26/81 to 4/15/81

Los Angeles, CA	\$774.29
Columbus, OH	40.25
Ventura, CA	25.00
Salem, OR	20.00
Dayton, OH	61.84
Oasis MCC Tempe, AZ	15.00
Alpha & Omega MCC Brooklyn, NY	41.80
Louisville, KY	57.00
San Jose, CA	213.13
MCC in the Valley No. Hollywood, CA	124.88
San Antonio, TX	58.00
Minneapolis, MN	2.00
Wichita, KS	72.26
Church of New Hope Waterloo, IA	14.50
Springfield, MO	44.75
St. Louis, MO	49.24
MCC Hispana New York, NY	30.00
Omaha, NB	100.25
MCC by the Sea San Diego, CA	10.00
Pomona, CA	100.00
Flint, MI	91.00
Good News MCC Albany, NY	19.25
Calvary MCC Redwood City, CA	144.92
Holy Covenant MCC Chicago, IL	500.00
All Saints MCC Hollywood, CA	27.00
Melbourne, AUS	144.13
Washington, DC	63.80
Austin, TX	27.40
Detroit, MI	111.02

"Complete Americom Report Available." Send \$6.00 (U.S. Funds), California residents add 6% sales tax, to UFMCC, 5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029.

LA VOZ del Ministerio Hispano de las Americas

5300 SANTA MONICA BLVD. SUITE 304 LOS ANGELES, CALIFORNIA 90029

EDITOR RAUL R. RIVERA
VOLUMEN I Num. 3

DIRECTOR REV. JOSE L. MOJICA
26 de mayo de 1981

MATERIALES QUE TENEMOS EN ESPAÑOL

¿Qué es la ICM?
El Homosexual y la Biblia
El Reglamento de la Fraternidad
ICM al Día

EL DIRECTOR DICE ...

IGLESIAS QUE COMPOEN EL DISTRITO HISPANO DE LAS AMERICAS

ICM HISPANA de NUEVA YORK
POBox 4552
Long Island City, NY 11104

ICM SANTA CRUZ de TUCSON, AZ
349 W. 35th St.
South Tucson, AZ 85713

ICM LATINA de LOS ANGELES
1050 S. Hill St.
Los Angeles, CA 90029

ICM CRISTO REY
POBox 370731
Miami, FL 33137

Felicito a la nueva y primera mujer ministro del Ministerio Hispano de las Americas, la Rev. Vilma (Billy) Torres de Hispana New York. También felicito a Ernesto Borges al ser licenciado Exhortador. También quiero darle las más expresivas gracias por haber aceptado a venir a Los Angeles a trabajar conmigo en Latina. Claro que poco a poco él será quien se quede trabajando en la iglesia Latina ya que su presencia aquí me liberará para yo poder seguir haciendo mi trabajo misionero en otros países y en otras ciudades a la vez que me dará la oportunidad de supervisar las obras ya empezadas. Gracias a Dios por ti, mi hermano Ernesto.

Si alguna persona está interesada de trabajar en el ministerio Hispano de las Américas haga el favor de escribirme a la siguiente dirección Ministerio Hispano de las Américas 5300 Santa Monica Blvd Suite 304 Los Angeles, CA 90029. ¡Cristo está buscando obreros que quieran trabajar por El! ¿Quieres ser obrero de Cristo?

AVISO

POSIBLES GRUPOS

MONTERREY, MEXICO
GRAL. TREVIÑO 423 Ote.
Monterrey, N.L. México
Ronald Peck

México, Distrito Federal
Murillo 33
Col. Mixcoac
México 19, DF
Juan Dover

EL DISTRITO HISPANO DE LAS AMERICAS tendrá su primera CONFERENCIA DISTRITAL en día 2 de agosto de 1981 en MCC HOUSTON a las 10:00am. Esta precederá a la CONFERENCIA GENERAL de la Fraternidad.

También habrá una mesa con libros y Biblias en español y un himnario con música que tiene los títulos en inglés y español.

Quiero darles las más expresivas gracias a la Iglesia de Houston, TX por la ofrenda que enviaron al DHA. Esta me hará posible ir a la Ciudad de México y a Monterrey, Nuevo Leon, México donde tenemos posibles grupos para formar iglesias allá. Ruego a Dios que su ejemplo sea seguido por otras iglesias también.

REPORTES DE LAS IGLESIAS

HISPANA

La ICM HISPANA está de lo más bien. El Rev. José Parets está bastante ocupado con la iglesia. En la reunión congregacional él fue reelegido pastor por tres años más y también decidieron darle un estipendio de \$100.00 al mes. Rev. Parets ha empezado clases para exhortadores y de diáconos. Estas clases promovieron la necesidad de tener clases bíblicas. José está trabajando también con los cubanos refugiados así como con otras organizaciones religiosas.

Vilma (Billy) Torres, nuestra exhortadora en Hispana, ha solicitado la licencia de ministro. El director del Ministerio Hispano de las Américas, el Rev. José L. Mojica, en su visita a New York le ha dado el examen a Billy el cual ella pasó y ha sido licenciada ministro de la Fraternidad.

Ernesto Borges, quien fuera licenciado exhortador el mes pasado, es un ministro potencial. El junto al Rev. Parets estan dando las clases de Biblia. Además también da clases en un Instituto Bíblico. Ernesto pronto vendrá a Los Angeles donde se unirá al Rev. José L. Mojica en la formación y dirección de la ICM LATINA de Los Angeles.

¡SIGUE ADELANTE HISPANA EN LA FORMACION DE NUEVOS MINISTROS!

SANTA CRUZ

SANTA CRUZ ICM está creciendo lentamente pero está creciendo. El Rev. Bern David no hace mucho sufrió una operación de cancer en el colon y gracias a Dios salió bien de ella. También está trabajando con los cubanos además de sus otras actividades. ¡ADELANTE SANTA CRUZ!

CRISTO REY

CRISTO REY ICM está teniendo un poco de problemas. El Rev. José Cruz se ha desanimado un poco por la poca cooperación de la iglesia de Miami y por el poco interés de los hispanos de esa ciudad. Tuvo que cambiar los servicios a su hogar lo cual creo varios problemas. El está esperando resolver estos problemas para entonces alquilar algún lugar para la iglesia. José sabe y reconoce que la victoria no es para los que empiezan si no para los que llevan a cabo la labor hasta el final, entonces recibirán la corona de la victoria. ¡ADELANTE CRISTO REY!

LATINA

LATINA está bien. El pastor hizo unos volantes y junto a algunos de los de la iglesia los repartieron en los bares de la ciudad y las gentes estan respondiendo. La asistencia a la iglesia es de 13 a 15 personas regulares con un promedio de 2 a 3 personas nuevas por domingos. El 26 de abril tuvieron un servicio memorial para un joven cubanos refugiado. El día 10 de mayo Carlos Barroso, Jr fue nombrado Secretario-tesorero de la iglesia. Ese mismo día el director del Distrito Hispano de las Américas le dio el status de Grupo de Estudio.

El Rev. José L. Mojica mientras estaba en la Conferencia de ministros en Detroit, MI recibió un despertamiento de su llamado a los Angeles. Al regresar a su trabajo secular ya no fue el mismo. Y el domingo próximo habló con la Rev. Elder Nancy Wilson a la cual le contó su experiencia terminando con la siguiente oración: "Si no salgo pronto de ese trabajo me van a despedir de él." a lo que Nancy le respondió: "Te van a despedir." Y el miercoles de esa semana lo despedieron del trabajo. Pero Dios ya tenía otro trabajo para él. Un trabajo que le diera la oportunidad de cumplir con su ministerio que fue llamado a Los Angeles. Ahora él está feliz y contento.



SAMARITAN THEOLOGICAL INSTITUTE

5300 Santa Monica Boulevard, Suite 104, Los Angeles, CA 90029 † (213) 464-5106

15 April 1981

Dear Board of Elders, District Coordinators,
District Lay Representatives, STI Regents,
U.F.M.C.C. Staff Members, and Various
Commissioners and Americom Services:

The enclosed "Short Assessment of Americom Services' Case Study for the Universal Fellowship of Metropolitan Community Churches (March 1, 1981)" has been prepared in response to a recent conversation with Rev. Perry as noted in the opening of the assessment. It is important that we in the U.F.M.C.C. begin using our staff responsibilities rightly; this paper is offered in that spirit. As pointed out at the Detroit Clergy Conference, we must give our Elders our input if we are then to hold them responsible for the awesome decisions they must make.

I am well aware that some people could see this assessment as an attempt to undercut the work of our Elders. That is not the case. Indeed, as I clearly point out on pages 15 and 16, Rev. Perry (and the other Elders) cannot legitimately be expected to make detailed readings of all the materials flowing across the desk. Supporting Fellowship staff members are needed to provide them with accurate information.

I am also aware that some people could attempt to use the assessment I've written as grounds to attack the Board of Elders. This is illegitimate and I must reject any such potential misuse of this paper. The Board of Elders is not responsible for the contents of the Americom report, although it must be held responsible for the adoption or rejection of those contents. Our Elders contracted Americom Services in good faith to perform needed services in broadcasting, direct mail, and fund raising--the three areas of expertise listed on Americom's letterhead; that Americom has incorrectly exceeded that scope is not the fault of the Elders and they cannot rightfully be held accountable for that.

It is clear that a careful management reassessment must be done for the U.F.M.C.C. From my findings in this paper, it is clear that the Americom Services' work is too limited to be that vehicle. Let us rely on the right reason God has given us and on the direction of the Holy Spirit in making crucial decisions about our courses of action now. As whole persons of God, we have, collectively, what we need to meet this and other challenges.

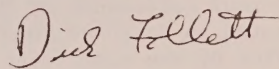
I am also aware that the staff members of Americom Services are good people. We are left, here, with the problem addressed by Shaw in the Preface to *St. Joan*: it is what good people with good intentions do that becomes evil that is at issue. I am convinced that the staff members of Americom Services are sincerely attempting to help the U.F.M.C.C. Unfortunately, we cannot accept their help in the manner they wish to give it--we cannot allow them to take over the Fellowship for us (or from us).

STI: A Multi-Faceted Institute

R. J. Follett
15 April 1981
page two

Finally, I am certain that there will be some emotional involvement in reading the *Case Study* (available soon through the U.F.M.C.C. offices at \$6.00 per copy) and in reading this "Short Assessment," for we have passionate concerns for our Fellowship. The single question that must remain uppermost is very simple: is it true? If I have misspoken, I need to have that pointed out to me; if Americom has misspoken, that needs to be noted. We must judge the work against the truth and then have the courage to accept the truth no matter what it says. Our interest is, ultimately, serving Christ. Serving in open truth will bring us closer to that goal.

Yours in Christ's love,



Dr. Richard J. Follett
Executive Director

P.S. You may feel free to xerox additional copies for mailing to your districts/commissions as desired. We at STI believe in wide and open communications, but we are also limited--at this moment--by a tight budget.

Enclosure (16 page assessment)

A Short Assessment of Americom Services'
Case Study for the Universal Fellowship
of Metropolitan Community Churches
(March 1, 1981)

by

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In a recent conversation, The Reverend Elder Troy Perry and I clarified Samaritan Theological Institute's support role for him, for the Board of Elders, and for the Fellowship. In addition to our work in clergy and lay education, we have a rightful role in presenting factual information for the general education of the Fellowship and for the working support of our Elders. This short assessment is offered in that light.

During my doctoral training through The University of Michigan, I taught several business communications courses. Among these were courses in Advanced Business Communications wherein upper-level college students prepared major reports and business analyses similar to the Americom Services' *Case Study for the Universal Fellowship of Metropolitan Community Churches* (March 1, 1981). I have read in minute detail well over one hundred such reports in teaching those classes. I am frankly shocked with Americom Services' *Case Study* with its lack of professionalism in the writing style (complete with excessive typographical and spelling errors, stylistic errors, incorrect names, and deep linguistic evidences of underlying biases and hidden agendas),

with its manipulation and camouflage of statistical data (for example, the repeated use of "vast majority" especially when only 39 people were interviewed), with its lack of feedback loops in the preparation of the *Study*, with its small sampling of the interview and survey populations, and with its unwarranted crisis-management justification of illegitimate encroachment on and usurpation of properly delegated power structures within the U.F.M.C.C. This short assessment documents some of my objections as a concerned and active member of U.F.M.C.C., as a dedicated lay leader within the Fellowship, and as an academician with the integrity to speak the truth as I see it through careful analysis. I believe sincerely and passionately in open communications and full disclosure of truth--for I believe we have nothing to fear from the truth and that Christ is best served through truthful means.

I recognize that some may see valuable lessons for us in this *Case Study* and that we may do well to adopt portions of it for our future planning. I question seriously the perceived need to adopt major portions of it prior to having thinking time to consider more fully the implications (both inside and outside the Fellowship) of implementation. I question seriously an unwillingness to allow the General Conference active participation in the decision-making process leading to implementation of portions of the *Case Study*, especially in light of the little time between its publication and the Conference opening. I question seriously any acceptance of conclusions which may fit any of our personal biases while rejecting those which don't: the fundamental issue must be kept in mind that the intrusion of hidden agendas and the lack of open examination of underlying biases may entirely taint even the more apparently sound portions of this *Study*. We must use caution in any adoption of any portion of this work.

I am going to list specific objections, page by page, and then make a few necessary summary statements. I do this to marshal evidence; any single point may, at times, be challenged, but one should note the cumulative effect these have in making value judgments on the *Study*. Even a brief scanning of the objections I present (which are, incidentally, not exhaustive) should give the reader a sense of serious questioning about Americom Services' *Case Study*.

Page 3, line 4: "Consensus calls for it." *Is this consensus statistically valid? What was the phrasing of the questions? What interview feedback loops were established? Who were the people involved in the interviews, in the surveys? Who selected them? How were they selected? [Note: The Case Study itself later says that rural MCC members and friends and non-U.S.A. members and friends were automatically not included in the interviews--can a real, international consensus be reached without talking also to these people?]*

Page 7, lines 3-4: ". . . proportional to size, U.F.M.C.C. has not kept pace with its own potential." *What is the basis for this judgment? Where is the documentation? Where is the support for this opinion offered as fact? One could easily and legitimately express the inverse: "proportional to size, U.F.M.C.C. has operated consistently beyond its potential." Who expected 160 churches in 12½ years? Who expected international outreach? Who expected court victories? Who expected so many suicide preventions, restored lives, joyful members of local congregations? Who expected over \$400,000 in grants over the last three months alone? Indeed, the Case Study later calls for the pulling back of operations; this suggests we've gone beyond our potential significantly.*

Page 10, Most Common Problem(s), item 5: "Lack of a single voice dominant in future direction." *Is U.F.M.C.C. really about a "single voice"? What of our cherished pluralism? What of our process of accepting various points of view? What underlying assumption is beneath this question?*

Pages 7-10 passim: "team and wagon" *Is the analogy of the wagon, horses, whips, reins, whipple tree, etc. the best to use for U.F.M.C.C.? Analogical thinking must always be suspect, for the analogy is never the reality. We must not base decisions on the analogue--only on the reality; we may use the analogue to help perceive the reality, but we must use great caution and remember that it is not the reality.*

Page 12, line 6: ". . . 'goal' or 'structure' oriented." Are these the only two poles available? Are these necessarily polarities? What is meant here by "structure"? What of the church family concept? Do families develop goals independent of structure or does the structure determine the goals or is the interplay fluid? What of support within the Fellowship while reaching toward the goals? How do both the goals and the structure, in our Fellowship family, remain beneath our mission of serving Christ through serving human needs?

Pages 12-13: ". . . not so much a people-oriented plan as it is 'organizationally-minded'. . . . stated mission is bigger than any single component of the organization . . ." Can any Christian church afford not to be people-oriented? What does the church exist for? Itself? Organization? People? Would Jesus accept this premise?

Page 14, (2): I disagree totally that structure is, as implied here, inherently neutral. Structure always influences content.

Page 15, lines 3-4: ". . . mechanisms . . . method . . ." What is the difference in meaning? What does this rhetoric mean? Is this not terribly Machiavellian?

Page 15, lines 5-6: ". . . we do not pretend to give theological answers to theologically-based questions." At this point, that may be true; later in the Study, however, an unstated theological position begins to emerge. Let's examine that position openly and not cover it with this type of statement.

Page 16, line 6: ". . . more than 100 persons were involved in the study process." Although the Study never comes out directly and gives an actual figure, it does say 39 people were interviewed (all non-rural, U.S.A. residents) and 64 questionnaires were returned. Why not simply state 103 persons were involved? Note the linguistic camouflage of information.

At no point does the Study make clear how these persons were selected (other than elimination of rural and non-U.S.A. residents due to high transportation costs). Isn't that data relevant to the information one obtains?

Page 17, (5): ". . . of our case for existence." Who is the pronoun referent--U.F.M.C.C. or Americom? Americom is the more likely answer, but the sentence is ambiguous.

Page 18, (1) C: "To develop a theological profile of the membership." In light of the statement on page 15, lines 5-6, is this possible? Does Americom have the theological expertise to do this? On what level is this being done and for what purposes? Can a consulting firm outside theological studies perform this mission? Should it? What about non-U.S.A. theological input? Rural U.S.A.?

Page 18, (2): "Interviews with a broad cross-section of the fellowship." *Some objections already noted. Why not provide a list of those persons interviewed? How do we prove this statement? Further, what feedback loops were used in the interview process to ensure adequate information? Interviewers often find/hear what they wish to find/hear (especially if they have vested interests in the results). Do those interviewed have access to the notes of what they said? Were follow-up summaries given to the persons interviewed?*

Page 19, (5): *Are voluntary causes religious causes? Goals may be significantly different. The working relationship between the members and the leaders may be significantly different. The level of volunteerism may be significantly different.*

Page 19, (1): ". . . more than 100 church members and friends involved in the study . . ." *How many of the 103 were members; how many were friends? This could make a significant difference in input, in responses, in weight of responses, etc. Is the voice of an urban friend of the U.F.M.C.C. more important than that of a rural and/or non-U.S.A. member?*

Page 20, line 1: "Professional counsel . . ." (passim) *This camouflage phrase is used linguistically throughout the Study to emphasize the "professional" nature of the report. "Me thinks the [company] doth protest too much." Why does the report writer feel the necessity of emphasizing credentials subtly in this manner throughout the entire report--as this is only one of numerous uses of this phrase? What is the underlying linguistic assumption about the readers, about the writers? Cannot truth stand on its own?*

Page 23, line 17: "Reaffirm our seated position of faith?" *Should "seated" read "stated"? What difference does a typographical error make? In this case, it could be significant, obviously. Was that error on the survey questionnaire? Is it an error? Do we have a "seated position of faith" in U.F.M.C.C.? Should typographical errors be in a \$7,000 Study?*

Page 24, line 17: ". . . 'reins' and 'whip' . . ." *Is this metaphor at all appropriate for U.F.M.C.C.? What does it do to images of our thoughts? Does it allow for good communications? Should an expert, professional, communications consulting firm be using this image in its \$7,000 report to U.F.M.C.C.? Shouldn't such a communications firm understand language and metaphoric usages better?*

Page 25, Priorities Table: *Was this table statistically manipulated? What questions were asked? How were they asked? (We are bound in surveys by the limitations of the questions asked--and by the manner in which they are asked.) Does "political" cover the term "Christian Social Action"? How many people responded, as did at least one Elder who completed the form, by placing*

higher priorities on those things not already taken care of--thus distorting actual priorities. There are clearly insightful perceptions here, but the questions must be evaluated along with just these results to really understand this important table.

Further, can 103 members and friends be taken as a true sampling of Fellowship opinion? It is clear that the sampling was not random--how much distortion is then inherent in this table?

Page 28, line 1: "'housekeeping' problems . . ." Is Theological Grasp really only a "housekeeping" problem? What is U.F.M.C.C. then about? What is our purpose if our theology is not grasped? Where is our grounding? Again, a communications consulting firm should be able to use more effective language.

Page 28, lines 3-4 following table: "by-products of both allowing free expression and, mostly, evidence of leadership not properly maintaining focus." These are two significantly diverse issues, but their linguistic juxtaposition here nearly equates them. Very subtly (though I am prepared to hope unintentionally) the message that "free expression" is very harmful is planted. Such an underlying bias must be exposed exactly for what it is.

**Pages 32-33: The General Conference is stripped of all leadership completely. This is in contradiction to the By-Laws, although the Case Study does not see this as a significant change. Note (page 33) that the Moderator is to "1. Give administrative support per professional counsel's recommendations." Note that this is now the first priority of the Moderator, above the leadership and visionary roles and the media roles--which are also controlled "per counsel's recommendations."

Frankly, I find this one of the most damaging intrusions of blatant power in the entire report. In every instance "professional counsel" has been a reference to Americom; repeating that phrase twice in these three steps of effective leadership for our Moderator limits Rev. Perry's leadership role, by contract if the Study is adopted, to following Americom's recommendations. That may not be the intent, but that is clearly the language as it is stated. Again, if it is not the intent, then what is this professional communications consulting firm doing writing something unintended?

Page 34, line 9: "nearly 70% of fellowship pastors and lay leaders" With 103 in the sample, this statement cannot go unchallenged on simple statistical manipulation alone. Further, are the friends counted in this percentage? Should they be--they are not pastors, are they lay leaders?

Page 38, Media Ministry: "Would you support a National T.V. Ministry, if it was well-conceived?" (Grammatically, this should read "if it were well-conceived" since we are in the subjunctive case, but professional counsel does not show an awareness of

that subtle distinction.) Note, please, the limitations of the question. What does "if . . . well-conceived" mean? Even the most terrible T.V. productions may be, in some other people's minds, "well-conceived." The way the question is asked, there is nearly no way to oppose it unless one is totally against T.V. media. Thus, there is no justification for Americom's conclusion from this question that "Support is apparent. . . . this would be a strong priority." Note also that there are only 39 respondents to this question--hardly an adequate sampling of Fellowship opinion. 82% looks nice, but the statistic is terribly misleading as just another example of a manipulated study to find something already conceived. Consider also vested interest here.

Note: I think there probably is strong support for a media ministry, especially in light of the General Conference's earlier vote in this area. But this question gives us absolutely (the word is carefully chosen) no new information. Nor does it give any greater priority or haste to the media ministry's development. Any attempt to use this question, as written, to prove anything except Americom's incompetence is misguided.

Page 39: It is important to note that perceptions of groups from a distance (see National Staff) are often erroneous (as we lesbian and gay males perhaps know better than most of society when we hear people who have never come close to us judge us). There is, again, an intrinsic, underlying bias in this type of questioning, though in this case clearly not Americom's fault: higher level leadership will generally be able to escape criticisms that may fall to staff level workers. If it were the case that the Board of Elders were to err, this could be perceived as a staff error. Without proper and close feedback loops, such perceptions are self-sustaining.

Page 40: See comments regarding page 25. Note again that #16 is listed as "Political Action" and not "Christian Social Action." Note again that some people listed as higher priorities those things that were not being done at all.

Page 43, lines 15-16: "W.C.E. was not, however, perceived as a top priority of the fellowship." If one only asks the questions of residents of the U.S.A., this is probably accurate. But one receives responses from those one asks (as lesbians and gay males especially know from having suffered through majority surveys which ignore our needs completely). Such a generality cannot be given validity with the limited sampling of this Study.

Page 44, 2: ". . . as perceived by 67 church opinion leaders." How was the figure 67 obtained? Elsewhere in the Study, it is stated that 39 persons were interviewed and 64 questionnaires were returned. Where does one find 67? Further, should the changes in organizational structure be mandated by 67 people around the U.S.A.? Who are these 67 people?

Pages 53-54: O.I.M. receives some of the highest praise in the entire report, and is then eliminated as a program--not due to Americom.

Page 57, lines 9-10: ". . . checking with Dallas area printers . . ." In a study of this scope, it should be noted that the Fellowship offices are in Los Angeles and Los Angeles printing costs are going to determine actual expenses. It has been noted since the Study began to be made public that there are non-union printers with lower rates in Los Angeles; the morality of using them may be a legitimate question. (Can we support businesses which pay less than minimum wage? Is this Christian morality in action?)

Further, it has been noted since this portion of the Study was completed that Americom was not aware that U.F.M.C.C. does the typesetting for In Unity and The Gay Christian. Typesetting fees alone run to \$40 per hour in Los Angeles; ours are being provided at much, much lower rates through the Fellowship offices. Further, the Fellowship typesetter specifically pointed out in his interview that that was the major use of his time. Why did the Americom interviewer fail to report that? What else was overlooked in the interviews? Why were there no feedback loops for persons to check the notes of their interviews? What validity can we give to any of the 39 interviews when this significant information was overlooked?

Page 59, lines 16-17: ". . . not readily measurable by our interviewing process. . . . no quantifiable amount of activity noted . . ." A recommendation to close the Washington Field Office following these two phrases is simply illogical and unwarranted, though there may be other reasons (not apparent here) for such action. The Case Study, though, must substantiate its findings--these phrases do not. They simply affirm that some activities are outside the scope of Americom's assessment processes. The legitimate action would be to remain silent on this matter with that base. (One wonders whether Jesus' actions would be under the "not readily measurable" and "no quantifiable amount" headings.)

Page 60, line 14: "Compilation of Book*" As an academician, this is a special issue for me to comment on. As any in our Fellowship know who have produced books, there is a great deal of non-measurable time in the production process but the influence and lasting impact can be tremendous. There is no evidence in this Case Study of an awareness of the significance on the larger Christian community of this forthcoming book. Indeed, even the proposed title is misquoted: Persons of Sacred Worth (not "Humans of Sacred Worth") comes from the Methodist church's debate on homosexuality and will ring a clear bell in the ears of ecumenically minded church leaders in every denomination. (In fairness, Americom could not be expected to be immediately aware of that, but such an awareness should have been gained before recommending elimination of an office that has stood

for six years. Note, too, that the closing comes after "a full day" for the Americom visit in the office. Do suspect data collected from 39 unspecified members and friends, "not readily measurable" observations, and a one day visit constitute grounds for stopping six years' work?)"

*Page 61, Recommendations: "The consensus [sic] of the fellowship." I have noted objections to that phrase as it was used on page three, line four. Note that opinion stated as fact is dangerous, and the "consensus" (especially misspelled) is not fact.

"G.R.N.L." is not a religious group. G.R.N.L. has little moral power to counter the "Moral Majority" or even to influence other religious bodies. We are engaging in spiritual battles; the mere physical presence of the Washington Field Office lends credibility to our religious nature. As we increase our grant work with the Federal Government (especially in light of the large grant from the Department of State), the Washington Field Office may be more necessary than ever.

Further, NGTF and G.R.N.L. are currently in dispute. The representative nature of G.R.N.L. is in serious question. And, NGTF has just closed its Washington office. Conceivably, much gay support could revert to the U.F.M.C.C. Washington Field Office by necessity.

"The accomplishments of the office, as evaluated, are not enough to maintain a separate U.F.M.C.C. office from Los Angeles." Americom has stated two pages before that it cannot evaluate (cannot measure) this office. How, then, can Americom use "as evaluated" in its recommendations? Note that this is followed by another line stressing the consensus of the "fellowship and professional counsel." (See above for objections to those phrases.)

Finally, why July 1, 1981? What justification is there for this timetable other than to move into General Conference with a fait accompli? The lease is not up until February, 1982. Liquidation of the office could take place in August after General Conference and be completed by September 1st. The timing of this move most disturbs me, for it is hasty at best and is clearly not supported by Americom's own evidence as presented. Each of the three Americom points is invalid. I urge the Board of Elders to wait sixty days to allow the General Conference to advise on this decision. After six years, is that unreasonable?

Page 64: Priority Rankings Because of problems in interpretation of the statistical data as noted earlier in these comments, these priorities are severely suspect as presented. They may be accurate; they may not be. The evidence of Americom Services' Case Study, as presented so far, gives no assurance of their accuracy.

Page 65, lines 14-15: ". . . knowledge of financial potential and Americom's knowledge of how to reach that potential is established." Consider the fact that Americom has not raised the funds to pay for the Case Study, that Americom shows no awareness of grant writing or grant funding (something U.F.M.C.C.

has just--finally--gotten into successfully with over \$400,000 from outside sources), and the fact that the report to this point has been extremely suspect at best--these facts do not lend credibility to any assumption that Americom will do what it is promising. Further, note that Americom is moving to make itself the administrative arm of the U.F.M.C.C. (see especially page 69 where the exact wording is "we would become the administrative 'arm' of the Elders and Moderator"). This vested interest removes all legitimacy to Americom's claim that it is a consulting firm, for consulting firms consult--they do not usurp power. I shudder to think of turning over the entire administration of this Fellowship--or even portions of it--to any company that cannot produce (for \$7,000) a more accurate, more competent, more professional study.

Page 67, lines 11-14: "Director of Field Services . . . and . . . Director of Evangelism and Pastoral Care" Americom calls for the addition of two staff members in higher administrative roles, and, I believe, this is necessary as soon as possible. But, at the same time, the Case Study does not make any provisions for lower level administrative support for these two people. Who will stuff routine envelopes and lick postage stamps? Who will do routine typing? Who will take messages while the Directors are in the field doing their work? Certainly positions of this type will generate the need for administrative support. We are raising false and inappropriate expectations if we do not include supporting personnel for these positions. (Again, I am shocked that a consulting firm in business and communications overlooked such a simple necessity.)

Page 69, passim: Americom wishes to add services (including its own as "the administrative 'arm' of the Elders and Moderator") "at no additional cost to the fellowship" but fails to provide adequate staff members to support administrative functions. Plus, there is no plan for funding, training, or coordinating the District Coordinators, though Americom calls (lines 6-7) for "the use of district coordinators in program . . ." How is this implemented? When?

** Americom's expansion of its role as "the administrative 'arm'" is highly paternalistic and should be rejected outright. Further, Americom has not fulfilled its specific contract with the Board of Elders for fundraising, the task for which it was contracted, and serious discussion should be given regarding full payment for new and unrequested services. If Americom has overstepped its bounds, U.F.M.C.C. has no obligation to pay for that. A consulting firm is not an administrative agency. By shifting from an evaluative to an administrative role, Americom has sacrificed its credibility, its professionalism, and its ability to observe and analyze with the requisite distance such a study rightfully demands.

Page 72: Note the graphic location, symbolic of Americom's thinking, of Americom's place in the very heart of U.F.M.C.C. This is a severe distortion of the rightful role of any consulting firm and must be rejected. No matter how good the intentions, this is dangerous for the Fellowship's members and friends.

Page 73, Clerk: "To Disseminate, To Father, To Organize" Some people may see the criticism as trivial, but "To Gather" (which I assume was the intent) is not the same as "To Father." Again, this type of error in a \$7,000 professional report?

**Page 74, Moderator, #2: "To review and approve all work of Americom in administration of programs." Compare this with page 73 under Board of Elders. You'll note that the entire responsibility for control of Americom is solely that of the Moderator, with no provision for the Board of Elders to have any control whatsoever. This is a dangerous precedent if adopted, not that Rev. Perry's judgment is being challenged by my criticism at all. On the contrary, I do not think Rev. Perry would want the sole responsibility of overseeing Americom's actions; that must be a rightfully shared role of the Board of Elders (if, after a careful analysis, Americom has any role whatsoever in U.F.M.C.C.).

Page 74, Americom: Advising, forecasting, and fundraising are appropriate functions for consulting firms; administrating is not. Far, far too much power and responsibility will be given to Americom in this wording. This is consistent, though, with the growing and subtle assumption of power Americom is developing in its Case Study.

**Page 73, General Conference: Note especially the wording of the two specific responsibilities given to the General Conference: "To approve . . . [and] To pledge support . . ." Is this all that General Conference is now to do under this plan? I don't think lengthy criticisms are necessary to counter this outrageous wording. (Again, if this is not the complete intent, should we support a company which claims to have expertise in communications skills and cannot say what it truly means?)

Page 77, paragraph one: "This Program and Budget, suggested and presented from the evidence [sic] of the case study, is only the beginning of an exciting time for U.F.M.C.C. Its [pronoun reference? U.F.M.C.C. or "This Program and Budget"?] major objectives are to fulfill the criteria of mission mandated [sic] by the study, to bring needed administrative and budgetary changes, and to fulfill the basic program priorities perceived through the study process [sic]."

By its own words, Americom has taken upon itself (in this Study based on vested interests and using 103 persons within the urban United States and with Americom's limited theological perspectives and some "not readily measurable" areas of study) to determine the focus and scope of the U.F.M.C.C. Linguistically, the above paragraph is a disaster:

a. "evidence"--extremely suspect as shown even through this short assessment

- b. "mandated"--an explosive and completely inaccurate word
 - c. "priorities perceived through the study process"--both the process and the priorities found by it must be suspect after careful analysis; if the process is faulty, the results may be inaccurate
- Linguistically, opinions are presented as facts in a, b, and c. Such subtle, deceptive misuse of logic must be called what it is: error.

Page 80, #12: "Report progress to Moderator and Board. Monthly" This is not consistent with the charts on pages 73 and 74. (Again, should a \$7,000 report contain this kind of inconsistency?)

Page 81, #2: "Announce Editorial position for In Unity." Americom has established itself as "the administrative 'arm'" and now proposes that the Administration (itself, of course) announce In Unity's editorial position. The whole discussion of In Unity is controversial enough without having an outside agency now determine what it shall be.

Page 81, #3: "Hire new Editor." Can we really afford to turn editorial control and the hiring of the new editor over to an agency which cannot even produce an acceptable report for \$7,000? (Could we even trust Americom to proofread?)

Page 81, #4: "Revise format and content of In Unity to meet fellowship consensus and fulfill mission." (emphasis mine) Americom here completely takes over content control of In Unity under the guise of doing so with Fellowship consensus. However, I have documented that Americom has not determined consensus in even this Case Study. How will Americom determine a consensus for In Unity? What editorial control measures are provided?

Page 82, Office of Field Services: Note the rapid timetable for hiring. (As the recently hired Executive Director of STI, I am unable to see how this timetable allows for publication of the opening, submission of resumes, "screening and selection" in such a short time. Further, why this rush to hire?) Compare this with the recommendation to hire Adam DeBaugh (page 62) in this position. The rapid timetable nearly ensures no one else would stand a competitive chance for the job. (This is not to negate Adam's fine work and capabilities; but it may also be seen as a calculated and placating move toward Adam to mute his potential resistance toward closing the Washington Field Office.)

Again, let's not deal with hidden agendas. If we are going to go through a screening and selection process, let's honestly do that; if we elect not to, for whatever reason, let's honestly admit that as well.

Page 107, line 13: "Phil Galantz" If Americom cannot even spell the name of the Fellowship Office Administrator correctly

** (with whom Americom will work very closely if hired), what other factual errors were made in the compilation of this Study? And, if one cannot even get the facts right, what justification do we have for accepting interpretations? We should not dismiss this type of error (repeatedly found in this Case Study) too lightly, for it calls into question the entire competence--of which I find little--of Americom Services in this work.

Page 110, Media: Americom's only reported fundraising outside the U.F.M.C.C. is tied to media--and the only media mentioned is television, which Americom will produce for U.F.M.C.C. (another strongly vested interest that taints the entire Study). The successful raising of over \$400,000 in grants is not considered (the writing was going on during the time of the Study, but Americom did not seem to know that--why not?). What other major omissions has Americom made?

I have presented highlights only of my objections to this report.

There are many, many more, some of which are difficult to adapt to this point by point form, are more complicated, and are more subtle. Let me summarize, though, the points that emerge from what I have listed:

- A. The Americom Services' Case Study for the Universal Fellowship of Metropolitan Community Churches (March 1, 1981) is an extremely sloppy, poor quality report.
- B. It is sophomoric (as based on my upper-level college teaching: I would give it a C- at best), inconsistent with itself, statistically biased, and linguistically inaccurate.
- C. It is simplistic in glossing over real costs and sloppy in searching out needed data on which to base those cost projections.
- D. It shows a lack of appreciation of clerical support needed for new (and existing) positions. Hiring new administrators without clerical support will only ensure the failure of their programs.

- E. It shows a lack of credibility based on (1) its myopic vision which ultimately and clearly centers on its own usurpation of power (and money) and (2) its failure to pay for itself as promised.
- F. It will backfire in public relations (1) with outside agencies in both the gay and nongay communities and (2) with the Fellowship in its methods of implementation.
- G. It reeks of vested interests in paternalistic patterns, though possibly motivated from a self-perceived love, concern, devotion, and good intent. U.F.M.C.C. must solve its own problems--we cannot afford to trust the "white knights" of Americom Services (or any other agency) to come in and take over our problem resolutions for us.
- H. It shows no regard for the General Conference, hence the members, of U.F.M.C.C. in its establishment of arbitrary and self-serving timetables of implementation in the face of General Conference in August--a perfect opportunity for feedback from the entire Fellowship. If Americom had nothing to fear, it would welcome General Conference input and even praise. As it is, there is much Americom does have to fear if General Conference is allowed to discuss this so-called *Case Study*.
- I. It removes, contrary to the By-Laws, the control of U.F.M.C.C. from the General Conference in significant areas.

On the other side, there are some good things in the report (hence my possibility of giving it a C-). The removal of heavy administrative

duties from Rev. Perry to free him to exercise his vision is admirable and necessary, for he cannot be confined to the office too much. (Indeed, even the close analysis I have made of this *Study* should never be a burden of Rev. Perry; staff supporters should be assigned such detail work.) At the same time, though, the practical implementation of the charts Americom has prepared may have exactly the opposite effect and actually place more administrative burdens on Rev. Perry--or on his administrative supporters (who would be, of course, Americom). Thus, Rev. Perry would be left in the dubious position of having to maintain closer administrative control or run the risk of turning over the administrative "arm" of U.F.M.C.C. to Americom. Rev. Perry should not have to make such a terrible choice.

The discussion on pages 105ff on the U.F.M.C.C. and its image has some good points and is worth some attention. But even here the rhetoric of freeing Rev. Perry from mundane administrative tasks is inconsistent with his listed duties elsewhere in the *Study* (see especially page 33, 1st priority for the Moderator). One must read this material also with more than just grains of salt, for the conclusions Americom elsewhere has made are so far from realities. Again, if the process of the *Study* is faulty--which is clearly the case here--one must be especially careful about adopting any of the conclusions, even the ones we may personally support. A faulty process negates the entire validity of the *Case Study*.

I do not know what can be done at this point. My personal suggestion is that we think seriously about paying for the fundraising which Americom was contracted to do and table the remainder of their work--we did not ask for it, we have no contractual obligation to pay for it, and, with their attempted power usurpation, we have no moral obligation to pay for it. \$7,000 worth of faulty and manipulated statistics, self-promotion, and power usurpa-

tion is expensive. I hope we have learned a major lesson in self-reliance through all of this.

I am very pleased to see our Board of Elders, in its rightful role as Fellowship leaders, has rejected many of the findings of this poorly developed *Case Study*, has resolved to maintain its legitimate power, and has already delayed implementation of some of Americom Services' self-serving timetable. I would suggest a simple tabling of this seriously flawed *Case Study* until General Conference.



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-5100

March 29, 1981

President Ronald W. Reagan
The White House
Washington, D. C. 20500

Dear President Reagan:

We, who are also oppressed, regret and empathize with the people of Atlanta, Georgia. We do believe in the power of prayer, but we know that it takes more than the prayers of every person in this country. It takes understanding of the fear being engendered. Suspicions are raised that not everything that can be done is being done. We empathize with the frustration coupled with the fear.

We know that if one person is oppressed, we are all oppressed. When we appear to do nothing, we make a mockery of the Constitution of the United States of America, which is designed to provide liberty and Justice for all.

Mr. President, because we are not sure what should be done in Atlanta, we understand your dilemma. You do have at your disposal the tremendous resources of all the people of this Republic. Our concern is that you use those resources. This terror must stop! It is now of longer duration than the Iranian hostage situation.

We plead with you and implore you to express more than compassion. We recognize that you and the Congress have sent money--but more is needed to rebuild the morale of those people.

Is it too bold, Mr. President, to ask that you personally go to Atlanta to reinforce that there are millions of caring people in this country? You, personally, need to reassure, not only Atlantans, but all of our citizenry that "we the people" have not lost our capacity to love.

Thank you for hearing us,

Reverend Elder Troy D. Perry
Moderator, Board of Elders
Los Angeles, CA

Reverend Elder Freda Smith
Vice-Moderator
Sacramento, CA

Reverend Elder John H. Hose
Treasurer
Atlanta, GA

Reverend Elder Nancy Wilson
Clerk
Los Angeles, CA

Reverend Elder Jeri Ann Harvey
Los Angeles, CA

Reverend Elder Charlie Arehart
Denver, CO

Reverend Elder Jean White
London, England

The Reverend Troy D. Perry, Founder

President Ronald W. Reagan

Page 2

March 29, 1981

Reverend Shelley Hamilton
District Coordinator
Northeast District, U.F.M.C.C.
New York, NY

Reverend Gilbert Lincoln
District Coordinator
South Atlantic District
Nashville, TN

Reverend Valerie Bouchard
District Coordinator
Great Lakes District
Chicago, IL

Reverend Candace Naisbitt
District Coordinator
South Central District
Austin, TX

Reverend L. Robert Arthur
District Coordinator
Southwest District
Los Angeles, CA

Reverend Frank Scott
District Coordinator
Mid-Atlantic District
Richmond, VA

Reverend Judy Davenport
District Coordinator
Southeast District
Fort Lauderdale, FL

Reverend Robert Darst
District Coordinator
Mid-Central District
Omaha, NE

Reverend Austin Amerine
District Coordinator
Northwest District
Bellevue, WA

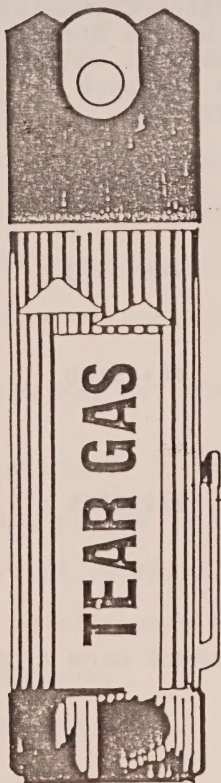
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cc: Mayor Jackson
Governor Busby
SCLC
Ms. Coretta Scott King

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1050 S. Hill St. Los Angeles

748-0121

444-7628

Course tuition includes:

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- Tear gas permit
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CALIFORNIA TEAR GAS SCHOOL
CERTIFIED BY THE DEPT. OF JUSTICE

STOP GAY HARRASMENT NOW

PUT AN END TO QUEERBASHING

Harrassment and crimes against gays are on the rise daily. Reports of rape, muggings, senseless beatings, even murder are becoming common place.

We must defend ourselves. One way of dding this is a seminar offered by the California Tear Gas Schools. One such class will be held at Metropolitan Community Church Los Angeles located at 1050 South Hill Street. Sign up for the class will begin at 7:30 p.m. on May 5, 1981 with a class following 8 to 10 p.m. Advance registration is available by contacting:

LEE BUSH/ RUSTY ONEILL 444-7628
(after 5 M-F all dy weekends)

METROPOLITAN COMMUNITY CHURCH 748-0121
1050 S. Hill Street
Attention: Mike Lyons

UNIVERSAL FELLOWSHIP OF MCC 464-5100
5300 Santa Monica Boulevard
Attention: RUTH GOUGH
Contact:

CALIFORNIA TEAR GAS SCHOOLS 274-0225
9350 Wilshire Blvd.
Beverly Hills, Ca.

Attention: Michael Midler

FURTHER INFORMATION AND FLYERS ARE AVAILABLE UPON REQUEST.

SOUTH WEST DISTRICT CONFERENCE

AGENDA

Saturday, May 23, 1981

Seating of delegates

Opening prayer

Acceptance of minutes of last conference

District Coordinator's Report

Treasurer's Report

Lay Representative's Report

Report of Task Force on Retirement Centers

Election of lay and clergy delegates to Elder's Nominating Committee

By-Law proposal from Casa de Cristo MCC

Adjournment until Sunday

Sunday, May 24, 1981

Quorum count

Opening prayer

Report of re-districting task force

Setting of summer retreat

Old Business

New Business

Adjournment

DRAFT

PROPOSED GSS REVISIONS

DETAILED VIEW PAGE A-4

The UFMCC affirms the universal priesthood of all believers. All members of the Church are called by God to a ministry of the Gospel of Christ in the church and in the world.

A. MINISTRY OF THE LAITY

1. THE PRIESTHOOD OF ALL BELIEVERS. The UFMCC affirms the ministry of every lay person of the UFMCC.

2. DEACONS. Their office is an historic ministry of service and aid within the Christian Church.

- a. **Responsibilities:** In accordance with the spiritual responsibilities of the office, deacons minister to those in need, the sick, the friendless, and those persons who may be in distress. Deacons may administer the rites and sacraments under the authorization and direction of their appointing authority. Considering the responsibilities of deacons, it is desirable that they not serve in church administrative offices.
- b. **Qualifications:** Deacons shall be members in good standing of a local church body and be persons of spiritual mind, exemplary lives, joyful outlook, sound judgement, and of proven dedicated service.
- c. **Appointments:** All persons appointed deacons by the pastors of Chartered Churches are subject to approval by the local Board of Directors. All persons appointed deacons in missions or study groups by the local interim pastor/worship coordinator are subject to approval by the district coordinators/world church extension officers and the interim/advisory Board of Directors. If the need arises, the district coordinator/world church extension officer may request the services of a deacon for district work. This request is subject to approval of the appointing authority and the Board of Home Missions. The term of office for Deacons shall be for three (3) years. Persons may be reappointed at the end of any term. Training before and after the appointment of deacons is the responsibility of the appointing authority and may be delegated.
- d. **Discipline:** Discipline of deacons is to be exercised by the appointing authority, together with a majority of the approving authority. For cause, the appointing authority may suspend a deacon from the exercise of a deacon's ministry for a period of not more than 30 days, and must report that suspension and the reasons for it to the approving authority. The appointing authority together with a majority of the approving authority may remove a deacon from office for disloyalty, unbecoming conduct, or dereliction of duty and may for cause impose lesser discipline. Decision made through the above process are final.
- what about not serving on BCO*
- this is seen by evangelist.*

11/1/80 LR

DRAFT REPORT
OF
THE ELDERS TASK FORCE ON INCLUSIVE LANGUAGE
TO
THE 1981 UFMCC GENERAL CONFERENCE

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

Elders Task Force On Inclusive Language

14th October 1980

Dear Friends in Christ,

The Elders Task Force on Inclusive Language was called into being at the June 1979 meeting of the Board of Elders as recorded in the following excerpt from the minutes:

In order to reverse what we perceive to be a potentially unhealthy trend of polarization on the issue of inclusive language, the Board of Elders will appoint an "Elders Task Force" to report to the Elders and to the General Conference of 1981, with the mandate: (1) To research, discuss and propose to the Fellowship a definition of inclusive language, its parameters, and guidelines for appropriate usage in the life and worship of UFMCC churches. The method of that research will include the grassroots study method used by the Commission on Faith, Fellowship and Order in the development of the six questions, soliciting input from every local congregation, district and member of UFMCC congregations. (2) To apply that research and those guidelines to the UFMCC Statement of Faith as found in the UFMCC By-laws; and to submit these findings and make recommendations to General Conference in 1981.

The establishment of the Task Force was presented to the 9th General Conference in the Elders' white paper and was approved by that conference.

The Task Force began work after the Los Angeles General Conference, over the phones and through the mail. Following the grassroots model, input was requested from churches, districts, commissions, etc. We met in Washington D.C. from July 21st to 25th to draft our initial report. *This report is now being circulated throughout the Fellowship for further feedback. The various suggestions for revision will be considered and the final report will then be circulated in advance of the 10th General Conference.*

This initial report is not viewed by members of the Task Force as the final resolution of this issue since our language is continually changing. We are excited to have been able to make a contribution. We are a diverse group of people coming from many different backgrounds. It is our desire that you examine this draft report very carefully over the next few months and present your questions, suggestions and general comments by 1st April 1981. We will then consider changes or additions and draw up our final report.

We believe that we can be blessed with a healing experience around this issue at the Houston General Conference if you would assist by giving us some feedback.

We await your response.

ELDERS TASK FORCE ON INCLUSIVE LANGUAGE

Rev. Brent Hawkes (Chair)
Ms. Annette Beall
Rev. Delores Berry
Ms. Jennie Bull
Ms. Lei Garcia
Rev. Shelley Hamilton
Rev. Ed Hougen
Rev. Jose Mojica
Rev. Willie White

LIAISON ELDER

Rev. Elder Charlie Arehart

Please send all responses to:

Rev. Brent Hawkes
c/o MCC Toronto
29 Cranby Street
Toronto, Ontario M5B 1H8
Canada

PREAMBLE

The reason we need to find and use inclusive language in our church life has been widely misunderstood. Inclusive language has often been urged upon congregations on grounds that the use of traditional, non-inclusive language upsets and angers some who then avoid the church. As Christians we need to be concerned about the feelings of others; however, if the only reason we use inclusive language is that it keeps some people from getting upset, then what of those who find the use of inclusive language disturbing because of its unfamiliarity? The principle which guides the life and practice of the church cannot be 'what do most people find comfortable,' but rather, 'what is God's will and purpose.' The reason we need to use inclusive language is not because we want to keep a particular group happy, but because it is necessary to promote justice, reconciliation and love, the agenda to which we Christians have been called.

Because of human sin, we live in a world of division and oppression. Groups which have traditionally exercised control over other groups inevitably and often unconsciously seek to preserve that superior status by denying the same access to power and privilege to others that they themselves enjoy. Such denial may be blatant in the form of discriminatory laws or customs, or it may be hidden but even more potent in the form of oppressive concepts or language. The insidious nature of language which serves to emphasize one group as the norm or standard is that it reinforces that group's primacy and importance every time we think or speak, thus, it becomes automatic or 'natural' to ascribe greater weight to that group. Justice, reconciliation and love demand that we overcome oppression wherever it exists, and we cannot exclude the oppressive structures of our language from this task.

The use of inclusive language does more than overcome a barrier to equal access. It frees us to apprehend and convey the wider truth. Paul urges the Corinthians to widen their hearts that they might fully experience the gospel (II Cor. 6:13). In the same spirit, he might urge us to widen our understanding so that we might better grasp the richness and fullness of God as well as of our own humanity. It is our openness to move beyond comfortable and familiar images that enables us to grow in our relationship with God. The importance of inclusive language is that it serves to liberate everyone.

The task force recommends the following scriptures as helpful in studying inclusive language: Mark 2:27, Luke 11:27-28, 13:34, 15:8-9 (female God images), I Corinthians 8:1-13, 10:14-17 and Galatians 3:27-28, 5:13.

1. *What is inclusiveness?*

Inclusiveness is an attitude or stance of mutuality and openness towards others that recognizes everyone's right of equal access to the experience and realization of wholeness, and it is a commitment to remove barriers between individuals and among communities that deny such access.

2. *What is inclusive language?*

Inclusive language reflects an attitude or stance of mutuality and openness towards others that recognizes everyone's right of equal access to the experience and realization of wholeness.

Inclusive language reflects a sensitivity to overcoming barriers that exist between individuals and among communities in such areas as gender, race, class, age, physical differences, nationality, theological beliefs, culture and lifestyle.

3. *Guidelines for inclusive language regarding gender.*

a. *References to people.*

- i) Use nongendered terms or inclusive gendered terms when referring to all sexes. (e.g. Instead of 'man' or 'mankind', use 'human', 'humanity', 'humankind', 'people', 'all', 'men and women', 'female and male'. Do not use 'brothers in Christ' or 'Sons of God' or 'brotherhood', but 'Christians', 'friends', 'comrades', 'family', 'community', 'people of God', 'children of God' or 'sisters and brothers'.)
- ii) Pronouns should not be of a single gender when referring to all sexes. (e.g. Instead of "A Christian should read his Bible daily" use "Christians should read their Bibles daily" (plural) - "A Christian should read his or her Bible daily" (both sexes) - "A Christian should read their Bible daily" (nonstandard grammar but used increasingly in the vernacular) - "A Christian should read the Bible daily" (drop the pronoun) - "The Bible should be read by Christians" (passive voice).
- iii) Terms for occupations and roles should not refer to one gender. (Do not add diminutives of 'ess' or 'ette', as in 'priestess'. It is a diminutive and demeaning to refer to women or gay men as 'girls'. Do not use 'spokesman' or 'chairman', but 'chairperson' or 'chair'. Do not use 'man the booth' but 'staff the booth'. Forms of address should not call attention to sex, race or nationality, but to the role. (e.g. not 'woman-' or 'gay-' or 'Hispanic-' minister, but 'minister'.)

b. *Inclusive language for God.*

- i) Use nongendered or inclusive gendered terms for God wherever such improvements do not alter the fundamental meaning. If a gendered term is necessary or desirable, terms of the other gender should also be used for balance. (Examples of nongendered terms for God: Creator, Maker, Sovereign, Holy One, Spirit, Lover, Ruler, Guide, Shepherd, Rock, Source of Life, Yahweh, the Almighty, Parent, Friend, Most High.)
- ii) Father images for God should be balanced by Mother images.
- iii) Where possible, replace pronouns with nongendered nouns or use balanced gendered pronouns or words such as 'who', 'whom', 'one' and 'Godself'.

c. *Inclusive language for Jesus the Christ.*

The historical person, Jesus, was male. "The historical fact that Jesus was male affirms not that God chose to become incarnate with masculine characteristics, but that Jesus was truly human as well as truly divine. And because Jesus incorporates the humanity of both men and women, it is appropriate"* . . . to emphasize the full humanity by minimizing the use of male pronouns. (* page 21, *All May Be One: A Guide To Inclusive Church Language*, The Task Force on Women, Presbytery of the Twin Cities Area, Minneapolis, Minnesota 1979.

- d. The task force recommends as options the use of direct address, adjectives and verbs to replace nouns or pronouns in dealing with inclusive language, carefully considering whether meaning or purpose would be changed. (e.g. "To God be the glory for the things *you* have done.")

4. *Guidelines for inclusive language regarding race.*

If we are indeed going to be an inclusive church, we must acknowledge that we are the products of our past. Incorporated within our Christian religious heritage is a long history of racism (conscious and unconscious). Racism, whether conscious or unconscious, is destructive and must be overcome in order for us to be whole in our Christian faith. So, in keeping with our guideline for inclusivity, we strongly recommend the elimination of racist language, imagery and symbols in references to people, God, Jesus Christ, scripture, hymns, songs, liturgy and contemporary language. For example, we recommend not using language which suggests that white is the preferred color, such as "wash me white as snow", "white pearly gates" and "robes of pure white". We discourage the use of dark colors in liturgical attire to indicate death or mourning and the use of white to indicate joy or life. The best solution is to show that on the authority of the Bible black and darkness can be positive symbols -- symbols of the divine and of goodness.

"The paradox of Christianity is that what is wisdom to reason is foolishness to God, and what seems foolish or irrational to reason is the true wisdom that leads to redemption. The darkness from which reason flees is the true path to truth and being. This is the constant teaching of the scriptures. The greatest redemptive acts in the history of salvation were done at night or in darkness: the first creation, the night of the Exodus, the night of the incarnation, the night of the Last Supper, the night of the Resurrection. There is no other way to life, truth and being but through the positive darkness of Faith." *

(* page 162-3, *The Dark Center: A Process Theology of Blackness*, by Eulalio Baltazar (Paulist Press, New York 1973).

5. *The relation of inclusive language to the life and worship of the church.*

The above guidelines should be applied when reading translations of scripture, in hymns, songs and liturgy, and in contemporary language. Examples of some language to avoid:

White as good and dark as evil.	(racism)
Church as 'she'.	(sexism)
America as best.	(nationalism)
"You did that in a very professional way."	(classism)
"Don't be an Indian-giver."	(classism and culture)
"Speak proper English."	(classism and culture)
"Give of the strength of your youth."	(physical difference and ageism)
"You don't look 35."	(physical difference and ageism)
Unsigned worship, and 'deaf and dumb'.	(physical difference)
"That's not very Christian."	(theological beliefs)
"He's a real man. She's a real woman."	(lifestyle)
"All of us in MCC have been oppressed as gays and lesbians."	(lifestyle)
Satan as male.	(sexism)

6. *Recommendations for Statement of Faith*

UFMCC By-laws, Article III: Doctrine, Sacraments and Rites.

- A. Doctrine: Christianity is the revelation of God in Jesus Christ and is the religion set forth in the Scriptures. *The Christ is foretold in the Old Testament, presented in the New Testament, and proclaimed by the Christian Church in every age and in every land.*

Founded in the interest of offering a church home to all who confess and believe, the Universal Fellowship of Metropolitan Community Churches moves in the mainstream of Christianity.

Our faith is based upon the principles outlined in the historic creeds: Apostles' and Nicene.

We believe:

1. *In one triune God, omnipotent, omnipresent and omniscient, of one substance and of three manifestations, including the Source of our being whom we worship as God - our Parent-Creator; Jesus - God in flesh, human, who was and is eternally with and in God, yet dwelling among us as human, but transcendent as Christ; and the Holy Spirit - God as indwelling and prophetic breath.*
2. That the Bible is the divinely inspired Word of God, showing forth God to every person through the law and the prophets, and finally, completely and ultimately on earth in the being of Jesus Christ.
3. That Jesus . . . the Christ . . . historically recorded as living some 2,000 years before this writing, *is God incarnate, of human birth, fully God and fully human, and that by being one with the will of God, Jesus has demonstrated once and forever that all people are likewise Children of God, being spiritually made in God's image.*
4. That the Holy Spirit is God making known God's love and interest to all people. The Holy Spirit is God, available to and working through all who are willing to place their welfare in God's keeping.
5. Every person is justified by Grace to God through faith in Jesus Christ.
6. We are saved from loneliness, despair and degradation through God's gift of grace, as was declared by our *Saviour*. Such grace is not earned, but is a pure gift from a God of pure love. We further commend the *community* of the faithful to a life of prayer; to seek genuine forgiveness for unkind, thoughtless and unloving acts; and to a committed life of Christian service.
7. The Church serves to bring all people to God through Christ. To this end, it shall arrange for regular services of worship, prayer, interpretation of the Scriptures, and edification through the teaching and preaching of the Word.

B. Sacraments: This church embraces two holy Sacraments:

1. Baptism by water and the Spirit, as recorded in the Scriptures, shall be a sign of the dedication of each life to God and God's service. Through the words and acts of this sacrament, the recipient is identified as God's own Child.
2. Holy Communion is the partaking of blessed bread and wine in accordance with *the words of Jesus*: "This is my body . . . this is my blood." (Matthew 26:26-28.)
All who believe, confess, repent and seek God's love through Christ, after examining their consciences, may freely participate in the communal meal, signifying their desire to be received into *community with Christ*, to be saved by *Christ's* sacrifice, to participate in *Christ's* resurrection, and to commit their lives anew to *Christ's* service.

7. *Additional recommendations and comments of the task force.*

1. The task force felt keenly the lack of representation from a person whose language is other than English. The guidelines of this commission need to be similarly developed for each of the languages which UFMCC congregations speak.
2. The task force regrets the lack of a native-born Hispanic person at its meeting.
3. The task force did not arrive at agreement on the use of 'Lord', 'Fellowship' and 'Kingdom' and recommends further study and discussion in order to find agreement on how to deal with these terms.
4. The task force recommends that inclusive language be introduced in membership classes of

local congregations as an area of discussion and education.

5. The task force recommends that these guidelines be applied at all levels of the life of UFMCC, both in written, visual and spoken form, on the local, national and international levels.
6. The task force recommends that at all UFMCC functions at the local, national and international level, all participants, to include outside guests, be informed of these guidelines.
7. The task force requests the UFMCC Department of Christian Education to revise and develop materials using these guidelines.
8. The task force recommends that the UFMCC commission a body to provide us with an inclusive scripture that incorporates these guidelines. In the meantime, great care should be taken in applying these guidelines to scripture.
9. The task force recommends to the Ministerial Credentials and Affairs Committee that in evaluating ministers it include an opportunity for the candidates to demonstrate their readiness to use inclusive language.
10. The task force recommends that these guidelines be applied to the work of the Hymnody Committee.
11. The following Doxology and Gloria are recommended to UFMCC and should also be included in the new hymnal:

Doxology: Praise God from whom all blessings flow;
Praise Jesus Christ and in God grow;
Praise to the Holy Spirit give,
That we in love with God may live.

Gloria: Glory be to the One God, (Creator)
And to the Christ,
And to the Holy Ghost, (Comforter)
As it was in the beginning,
Is now and ever shall be,
World without end.
Amen.

12. The task force recommends that UFMCC use the name of the month and day in giving dates, since order varies among countries when only numerals are used (eg. 6/2/80 can be June 2 or February 6). Also, seasonal references should be eliminated, and months used instead (eg. not 'Fall Session' but 'September Session').
13. The task force recommends to the UFMCC production of a packet and study guide for use in studying inclusive language, (materials to be supplied by the task force).

The work of this task force is but one step in an ongoing process. The issue is not dead nor resolved. A step has been taken.

Respectfully submitted:

Rev. Brent Hawkes (chair), MCC Toronto, Ontario, Canada
Rev. Willie White, St. John's MCC, Raleigh, NC, USA.
Lei Garcia, MCC of the Rockies, Denver, CO, USA.
Rev. Shelley Hamilton, MCC Manhattan, NY, USA.
Rev. Edward Hougen, MCC Boston, MA, USA.
Jennie B. Bull, MCC Washington, DC, USA.
Annette Beall, MCC of the Resurrection, Houston, TX, USA.
Rev. Delores Berry, MCC Baltimore, MD, USA.

Appendixes: "What do the Synoptics Say?: The Sexuality of Jesus." Rosemary Ruether, *Christianity and Crisis*, May 29, 1978.

"God: An Inclusive Trinity." Jeffrey D. Pulling, UFMCC, Samaritan Theological Institute, Los Angeles, California, 1977.

THE SEXUALITY OF JESUS

By Rosemary Ruether

In asking the question of the norms of a moral life, a life compatible with the quest for the Kingdom of God, Christians are wont to turn to the example of Jesus, to ask what norm is found in his life and teachings. But even to ask this question about sexuality is difficult. To ask about the sexuality of Jesus is for most Christians to border on blasphemy. Even for Protestants the basic image of Jesus is that of sexlessness. Jesus is the pure one, the holy one, the sinless one. Therefore all questions about his sexuality are taboo. Sexuality and holiness are incompatible. This is still the basic view of Jesus in all Christian circles, whether they have a celibate ideal or not.

For Christians of the Catholic and Eastern Orthodox traditions, this model of the sexlessness of Jesus is very explicit. Celibacy here is still regarded as the higher Christian ideal, the life style which anticipates the eschatological order where there will be "neither marrying or giving in marriage" - the "angelic life" as the Church Fathers would have called it. Marriage is an inferior option in the Christian era. For many Church Fathers, such as Jerome and Augustine, all sexual relations, even procreative relations within lawful marriage, are venially sinful because of the lust that accompanies sex.

But even if all sex is not seen as sinful, it belongs to the lesser world of mutability and death. It represents the very heart of that world of birth and decay, of mortality, from which we have been freed by the Resurrection and the new life in Christ. The committed Christian signals that redemption from mortality by choosing the celibate life. Obviously Jesus cannot be a lesser role model for the eschatological life that he bestows on others. He must be not only celibate, but freed from all sexual desire from his very beginnings. Born of a virgin without the accompaniment of sinful lust, he alone is "naturally" what others strive to be through discipline; the sexless man, freed of all sexual libido. This is the point of view that lies behind the traditional "sexless" picture of Jesus.

How well does this picture of Jesus the celibate accord with the gospels? In traditions such as the virgin birth this ideal has already been, to some extent, incorporated into the Synoptic picture. But in the most historical layers of the Synoptics, this ideal is not confirmed. Jesus never talks about sexuality as though it were the heart of the sin from which we must be freed. On the contrary, the sins he condemns have more to do with pride, arrogance, avarice and faithlessness - the sins of religious hypocrisy, the sins of the powerful among the religious and economic elite against the little ones - the despising of widows and orphans, the religious fetishism that hates the unwashed and the outsider.

In criticizing these kinds of sins, Jesus in the Synoptic tradition is notable in his sympathy for the prostitute, for that class of woman whom society uses and shuns as the example of sexual sinfulness. Both the Old Testament and the later Christian tradition uses harlotry as a key expression of sinfulness and apostasy. In contrast, Jesus and the Synoptics seem to regard sexual fallenness mildly. Harlotry does not put one as far away from the Kingdom of God as religious hypocrisy. The harlot may well be the first to hear the gospel, to have true faithfulness to Jesus, in contrast to the religious rigorist, who cannot hear the message.

This is not a question of condoning harlotry as such. It is an expression of Jesus' social and religious iconoclasm. Jesus suggests that the sins of those whom society condemns as sinners may shut people less to the Word of God than the pride of the righteous. In the words of Matthew 21:31: "Truly I say to you, the tax collectors and harlots will go into the Kingdom of God before you" [the righteous]. To put it in modern language, the prostitutes and bookies will go into the Kingdom of God ahead of the clerics and the theologians.

THE NON-ASCETIC JESUS

In many passages of the Synoptics Jesus is portrayed in ways that we might characterize as anti-ascetic. He sits at a table with sinners (Matthew 9:10-14; Mark 2:15-18; Luke 5:29-33). The sinful woman (presumably a prostitute) is held up to the Pharisee as a model of love and repentance. In contrast to John and his disciples, who practiced the ascetic discipline of fasting in the desert, Jesus lives in towns, in the habitations of friends. He does not fast, but eats and drinks (not grape juice). This period of Jesus' life anticipates redemption in which it is appropriate to feast, not to fast. "The Son of Man comes eating and drinking, and they say, behold, a glutton and a drunkard, a friend of tax collectors and sinners" (Matthew 11:18; Luke 7:34).

This anti-ascetic image of Jesus of the gospels has caused some modern writers to reject the whole tradition that Jesus was a celibate. Instead they suggest that Jesus, following the normal Jewish customs, was probably married. William Phipps, in his book *Was Jesus Married?* is the most outspoken representa-

tive of this view. Phipps argues that a person so notably unascetic, a person who obviously enjoyed parties, including weddings, must have followed the normal life style that was regarded as a necessary part of being a good Jew according to the Law; namely, to marry at an early age. The fact that Jesus' wife is never mentioned should cause no problems. She might just have been staying home with the family in Nazareth. Since no children are mentioned, maybe she was infertile, or dead, when Jesus engaged in his public ministry.

All this is possible. But to argue that Jesus must have been married, and then to have to come up with an unmentioned, absent, infertile and possibly dead wife is not much of an argument on the other side either! One suspects that there is more going on here, in Phipps' argument, than meets the eye. Just as the Catholic tradition wishes to make Jesus the norm for its celibate ministry. Phipps wishes to make Jesus the norm for the Protestant married ministry. A more startling and difficult problem for both of these traditions is that Jesus does not fit either model. He appears to be *neither married nor celibate!*

Now to suggest that Jesus was neither celibate (ascetic) nor married is a dangerous idea, for it opens up the possibility that Jesus' sexuality was not channeled in either of these two acceptable directions. People who are neither married nor celibate in our society are "bachelors," perhaps even "swingers," heterosexual or homosexual. They have sexual friendships outside of marriage. What evidence is there that Jesus was such a person? There is, of course, considerable evidence that Jesus had close female friends. Mary Magdalene and Mary of Bethany, along with her sister Martha, are particularly recorded as close female friends of Jesus. Phipps tries to finesse this issue by suggesting that maybe Jesus was married to one or another of them (before going on to his hypothesis of the absent, sterile, dead wife).

But this will not wash. Jesus was not married to either Mary, but he was close friends with them. The Jewish tradition strictly tabooed friendship between men and women who were not married. An observant Jew should not even look at nor speak to a woman who was not his wife (and he shouldn't spend too much time speaking even with his wife). This tradition is part of the reason for the surprise of the disciples when they happened upon Jesus engaged in close conversation with the Samaritan woman (aside from her outcast status as a Samaritan and a much-married one at that).

Jesus shows no evidence of having heard any such prohibitions. Moreover, his friendship with these women is a friendship with them, not a friendship mediated through males of their family. The friendship with Mary of Bethany is in the context of their household. But the sisters appear to be in charge, with the brother mentioned as a dependent, background figure.

The friendship with Mary Magdalene is outside the context of any family. Although there is actually no New Testament confirmation of the tradition that Mary Magdalene was a former prostitute (this comes from unsupported identification of Magdalene with the woman of Luke 7:36-50). Mary Magdalene was a disturbing figure in the church tradition. She was a "loose" woman, at least in the sense of being defined by no family context whatsoever. She appears "on the road" with Jesus as his disciple and friend. It is said that he cured her of seven devils, although there is not reason to interpret this as references to a former life of prostitution. Following the general Synoptic traditions, being cured of devils refers most probably to some kind of sickness or epilepsy, which people at that time interpreted as being "possessed."

THE TOUCHABLE JESUS

The special friendship of Jesus with Mary Magdalene is evident at many points in the Synoptic story. She is the leader of the women disciples who remain faithful to him at the cross and are the first witnesses to the resurrection in all four gospel accounts. Her special relationship is particularly stressed in John's resurrection story, when Jesus makes a special appearance to her. She starts to embrace him, but he counsels her not to touch him because he is in a special state of supercharged power, resurrected, but not yet ascended. Hence it might be dangerous to touch him. Contrary to the way this text is often interpreted to suggest that Jesus would never have allowed a woman to embrace him, its evident meaning is that Mary was accustomed to embrace him, and so spontaneously moved to do so at this time. He cautions her not to do so only because of his special condition. Instead he charges her with the mission of announcing his resurrection to the rest of the disciples.

It is interesting that the Gnostics particularly picked up on this tradition of the Magdalene as the special disciple and beloved of Jesus. She was the disciple to the disciples, who was given a special closeness to the Lord and understanding of his message, which she then was to interpret to the others. The male disciples, especially Peter, are portrayed as resenting this special favor given to a woman in preference over themselves. Mary's role is affirmed as a way of castigating religious male chauvinism and upholding the equality of women, in the Gnostic Christian communities.

Jesus is even portrayed as having a special love relationship with Mary Magdalene. She is his beloved disciple. She understands him better than the others, and he responds to her with physical caresses.

The Gospel of Philip refers to Mary as Jesus' "spouse," and says "Jesus loved Mary more than the other disciples and kissed her many times on the mouth" (55). Phipps again misinterprets this to mean that the Gospel of Philip believes that Jesus and Mary were married "in the normal Jewish tradition." But the Gnostic communities, represented by this gospel, believed in a nuptial union of their members that reconciled the spiritual division of maleness and femaleness, but in some way that was a sublimation of it outside or beyond marriage. The love relationship of Mary and Jesus is probably intended to make them a model of this Gnostic "sacrament of the bridal chamber."

The scandal attaching to these Gnostic ideas clearly indicates that they espoused some kind of love relations that were not, in fact, marriage as conventionally understood. It is hard to know exactly what the Gnostics were doing - whether they understood this nuptial union as a sublimated platonic love, or actually practiced a sexual union that was not intended to be procreative. But the scandal created by Gnostic experimentation with new models of male-female relations, using the relationship of Jesus and the Magdalene as the model, is probably part of the reason for the mainstream church's suppression of any authority attached to Mary Magdalene. She comes to be portrayed as a repentant sinner, weeping at his feet, instead of a close friend and disciple, accustomed to embracing him, and to whom he entrusted the mission of the Gospel to the other disciples.

The orthodox tradition portrays Jesus as having another special disciple, who is called the "beloved disciple," and with whom Jesus had a special relation of love that included physical touching. This is the disciple John, who is repeatedly referred to as the one who laid his head on Jesus' breast (John 13:23-25). Christian iconography has continued this tradition by depicting the Last Supper with John seated next to Jesus, leaning his head on his breast.

Surely no idea is more disturbing to most Christians than the suggestion that Jesus might have been homosexual (or, if we take the Magdalene tradition into account, bisexual!). But there is much in the model of Jesus in the New Testament and later tradition which makes him decidedly a male who was, if not unmasculine, at least iconoclastic toward male models of power and authority. Recent Christian tradition, especially pietist Christianity, has had a tendency to depict Jesus as having feminine, rather than masculine, attributes. He is seen as gentle, peace-loving, nurturing, rather than judgmental. The feminine Jesus has its social roots in a domesticated Christianity which is identified primarily with the home and women, rather than the male public sphere of war and politics. A society that identifies religion and the clergy with feminine attributes and, at the same time, severely taboos feminine attributes for males and projects this taboo toward the feminine upon male homosexuals, clearly is in trouble with its religious model. It is no surprise that the secret dread of middle-class Christianity, specifically Protestant, but in a somewhat different way Catholic also, is clerical homosexuality.

THE FEMINIZED JESUS

It would be a mistake to project this model of the feminine Jesus back upon the synoptic picture. It is largely a creation of false sex stereotyping of males and females, in terms of opposite psychological attributes. The false stereotyping of male homosexuals as "effeminate" is also a part of this anti-female, homophobic sexual pathology. The striking fact about the Synoptics is the lack of such sex stereotyping. Jesus can be harsh, angry, judgmental and even violent in his condemnation of oppressive power. Jesus is not so much "feminine" or "masculine" as he is a figure that defies all such sex stereotyping. Although authoritative, he is authoritative in an iconoclastic way. "He speaks with authority, not as the scribes and the Pharisees." His is an authority that overthrows conventional models of patriarchal, hierarchal, religious and political power systems; that champions women, the poor, the unwashed and outcasts, that rejects the power games of the male leadership classes.

Included in this iconoclasm through conventional male power relations, Jesus specifically disassociated the church from the family. Since later New Testament and Christian tradition closely identified the church and the family (specifically the patriarchal family), following the Jewish tradition, this tension between the church and the family is all the more notable in the Synoptics. The church is seen as a voluntary community of adult men and women who are called out of their normal social contexts, including their families, by discipleship to Jesus.

Discipleship takes place at the crisis point of history, where people must be ready to abandon their conventional concerns for security and family ties for a community of radical obedience. Repeatedly it is said that discipleship to Christ will set parent against child, child against parent, brother against brother. Those who would follow Jesus must be prepared to set aside family ties. This has nothing to do with celibacy. There is no suggestion that people should not have been married or have children, but that these ties might have to be set aside for the more important loyalty to Christ. The emphasis is on the church as a community of crisis, not a settled, withdrawn society of monks. The setting aside of family ties in the Synoptics is more like the sort of thing that happened during the civil rights movement, when parents and children fell into conflict and were estranged over what was right, and wives left husbands and children to go down into the march, perhaps even to risk death.

This community, drawn together out of recognition of the crisis of the times and discipleship to Jesus, is a new kind of community. The conventional family and societal models of domination and subordination no longer apply. All are drawn together as persons outside of their social contexts, each responding to the call. In one dramatic passage the family of Jesus is contrasted with the new relations of his followers and supporters. The mother and brothers of Jesus come to persuade him to come home. Jesus replies by saying, "Who is my mother and who are my brothers and sisters?" And stretching out his hand toward his disciples, he said, "Here are my mother and brothers and sisters" (Matthew 12:48; Mark 3:34; Luke 8:21).

In the Synoptics, although Jesus is not an ascetic, there is no reinforcement of the integration of the church and the family. On the contrary, the two stand in tension with each other. Those who come into the church gather into a new community outside of the married and family patterns of society.

Where does all this leave us, as far as deriving norms of sexuality from the example of Jesus? Basically what it suggests to me is that there is not one normative pattern of sexuality to be drawn from the example of Jesus. Jesus was not an ascetic; several of the disciples were apparently married and there is not the slightest suggestion that the leadership of the church was intended to be a celibate elite. On the other hand, one cannot sanctify the married pattern as the normative pattern for the church and its leadership from Jesus' life either. In many ways the very concept of the church of the Synoptics is that of a fellowship of equals, a community of risk, that is not integrated into the married patterns of society. Jesus' life shows close special friendships with both men and women that included physical tenderness. On the other hand, there is nothing to suggest how sexual these relationships were. In contrast to the later tradition and its obsession with sexual purity, the Synoptic tradition is not particularly interested in the question of sexuality. It is not the avenue of self-realization. Neither is it the biggest sin in the world. Much bigger and more important sins, like legalistic hypocrisy, bar people from the Gospel.

JESUS AS FRIEND

It is precisely in this intermediate space, between the various options we have discussed in this essay, that I would find the most appropriate message of the Gospel on sexuality. Jesus' life gives no exclusive sanctification to a particular sexual life style, whether celibate or married, hetero or homosexual, as the normative model for Christians. On the other hand, there are aspects that are open to all of these options. None of these options is enshrined. None is ruled out as irretrievably contrary to the Gospel. Most of all, the Synoptic world is not a world obsessed with sexuality, either in the darkest sin or as the path of fulfillment.

If there is anything at all to be said about the sexuality of Jesus it is that it was a sexuality under the control of friendship. He could love both John and Mary Magdalene, physically embrace and be embraced by them, because first of all he knew them as friends, not as sexual objects. Even his disciples finally he wishes to know no longer as disciples, but as friends. If our models of sexuality are disruptive and frightening, it is primarily because they are not friendships, but are exploitative reductions to sexual objectification. Jesus, on the other hand, appears to be a person unperturbed by sexuality because he relates to both men and women first of all as friends. In a church racked by fears of sexuality, its own and that of other people, this is indeed the message that we most need to hear from the life of Jesus; a person who sets up no sexual life style as superior or normative for the ministry or the church, either marriage or celibacy, hetero- or homosexuality; a person who can be intimate and tender with men and women, but most of all a person freed from obsession with the sexual as sexual, because his relationships were controlled not by sexuality, but by friendship.

GOD: AN INCLUSIVE TRINITY

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There is much concern in the Metropolitan Community Churches and in other Christian churches today about how we are to refer to and talk about the Trinity. This is not new; there has always been much disagreement and discussion in Christianity as to whether God is tri-une (three-in-one), and if so, how. The Trinitarian understanding of God was not formulated and accepted as doctrine until the Council of Constantinople in 381 A.D. Ever since then the debate has continued: How can God be both three and one? Are we talking about three separate beings that together make up God, or are we referring to one God known in three roles, or what? Obviously questions such as these are central to the Christian faith. If the answer that the Church gives is the Trinity, then it must be a meaningful, understandable and true answer. For most Christians, however, the Trinity is a mystery and something to be accepted on faith.

That which has brought the Trinitarian question to a head in Metropolitan Community Churches is feminism. The ancient, traditional formula for expressing the Trinity is, of course, "Father, Son and Holy Spirit." The term "Father" for God is not acceptable to feminists, who tell us that God is not male but beyond gender. Feminists ask us for non-sexist terminology for God. We will look at some examples of this in this paper. The resulting language, however, has been unacceptable to many, because it does not accurately and adequately express God as Trinity. The feminist issue has made us look at and re-examine the Trinity. Just what do we mean by the three-person formula? How do we restate it and reformulate it in other words? Are there any other adequate terms? That which was a sociological/moral issue for us (feminism and sexist language) has also become a theological issue. We have been forced to really look at the doctrine of the Trinity and to determine what it means for us today.

Sexism is still the precipitating factor in this theological controversy of the Trinity, but we have also moved beyond that. We now see that there are other problems with the present, traditional formula of "Father, Son and Holy Spirit." I propose that we look at these problems and determine from them the criteria for restating the doctrine.

I. The first problem is that the present formulating of the doctrine of the Trinity states that there are three "persons" who make up one "Godhead." This has been confusing for many Christians, not to mention outsiders to the faith. The problem is the word "person" itself. When we use this word today, we are usually referring to a single, independent, autonomous human being. We use the word "personality," that which is unique about and characterizes an individual person. When we apply this understanding of "person" to the Trinity, we end up with a mental picture of three divine beings, separate but related, each with their role(s) and function(s). Many people have rejected orthodox Christianity because they want to affirm one God and one God only, and they could not "buy into" the three-in-one explanation.

Church historians and language scholars tell us, however, that our present problem with the word "person" is a cultural and time-bound problem. When our ancestors in the faith used this word to formulate the doctrine of the Trinity, they did not have the same understanding of it as we do today. The word they used back in the fourth century was "persona" (from the Latin), which was derived from the masks that actors wore in the theatre to designate the character or role they were playing. Thus their three-person formula did not mean three distinct beings but one God who played three distinct roles or who assumed three modes.

Thus the language that we use to describe the tri-une God must make clear that there is one God, not three divine beings. God is a unity, and any language that suggests other than that is not helpful or accurate. If our terminology suggests that there is a hierarchy in the Godhead with one "person" over another or before another, we are destroying the oneness and unity of God.

II. The second problem with the present formulation of the doctrine of the Trinity is that the "Father, Son and Holy Spirit" formula does not adequately explain the meaning of the tri-une God for us today. We must use language that is true to the original meaning of the doctrine. We must use language that expresses the truth that our ancestors in the faith tried to express. What is meant by the Trinity? Gordon Kaufman, in his *Systematic Theology: A historic perspective*, states that the truth of the three-person formula is that there is one God, who is transcendent, who was revealed in the particular human person Jesus, and who is present and active now and in all history. I think that most of us Christians basically agree that this is our understanding of God according to the Scriptures, Christian tradition, and our own experience. We do want to affirm that it is one and the same God who is transcendent (beyond us), who is revealed to us definitively in Jesus, and who is always with us. I do not think, however, that the traditional formula of "Father, Son and Holy Spirit" does an adequate job of stating this meaning. For most people now this traditional formula is just some sacred words that have to be explained if they are to have any meaning for the hearers. The doctrine of the Trinity was developed by human Christians to try to explain their understanding of God. The doctrine was not developed to be a mystery or a stumbling-block to faith, but to elucidate, to state clearly what our faith is. It is tragic that the doctrine of the Trinity no longer does this for most Christians. We must use language

that accurately reflects what we believe and that is clear to everyone.

III. The third problem with the present formulation of the doctrine of the Trinity is that the word "Father" in the Trinitarian formula does not mean the same thing as the name "Father" which Jesus used for God. If we believe that Jesus is the clearest and most definitive revelation of God, then we must take seriously what Jesus taught about God. The image of "Father" in both traditional and current Trinitarian thinking points to God as transcendent or beyond us, who is a mystery, who created the universe and sustains it, who is Lord and Ruler of nature and history, etc. This is certainly an aspect of God, but this is not what Jesus meant by "Father." Jesus did not deny God as Creator and as All-powerful Ruler and Judge; he often referred to "the Lord of heaven and earth." Jesus also, however, balanced this awesome, transcendent God with the God who is our loving Father.

Jesus taught that God can be known and can be related to. This awesome God who brought us into being, who has charge of our destiny, who is far beyond us and who is far greater than we can ever conceive, is also near and loving. "Father" was Jesus' characteristic way of referring to God. It was not uncommon in the Jewish religion to refer to God as "Father," but Jesus used the term more frequently than the other rabbis, and moreover he endowed it with a more intimate meaning. When Jesus called God "Father," he was not referring to God as transcendent. Rather he was emphasizing the closeness and loving intimacy of God. In fact Jesus did not use the formal word for "Father" like his fellow rabbis did. Rather he used the simple Aramaic word "Abba" to address God (Mark 14:36; Matthew 11:25; Luke 10:21; Luke 11:11). This was a very informal, intimate term and was what Jewish children might call their father in the home. The only thing close to it that we have in common usage is "Daddy." Jesus shocked his contemporaries by talking about God in such an informal, direct and personal way.

One of the main ideas that Jesus tried to communicate is that the love of God for us is like the love of our parents for us. God feeds and clothes us (Matthew 6:25-33; Luke 12:22-31). God listens to us and provides for us. Gifts come to us from God just as human parents give gifts to their children (Matthew 7:7-12; Luke 11:9-13). God, of course, surpasses all humans in goodness and mercy, and consequently God's love for us is greater than any which our earthly parents could give us. The image of a parent, however, is still helpful. We can approach God as children go to their parents whether in happiness, anxiety, fear, or sorrow. God cares for us more than our own parents do, even when we are underserving. Moreover, God, like a good parent, is concerned about our welfare, our nurture and our growth. When we call God "Father," "Mother," or "Parent," what we really mean is that GOD CARES!

When Jesus referred to God as our loving Father he meant that God is a personal God, and should not be addressed in abstract, impersonal terms like "creative process," "the Absolute," "the Sovereign Other," etc., but as our heavenly Parent.

This parent image shapes our understanding of God as the transcendent Creator and Sustainer of the universe. Jesus referred to God's creating and sustaining activities several times (Mark 10:6; Mark 13:19; Matthew 5:45), but not in the sense of a distant, unconcerned God who set things in motion but is not involved anymore. On the contrary, the God that Jesus proclaimed was always present and active in the world. Jesus saw God everywhere in the actual physical world taking care of every plant and creature no matter how small or insignificant (Matthew 5:25-33; Matthew 10:29-30; Luke 12:6-7, 22-31). God continues to provide the daily needs of humankind; in fact Jesus taught his followers to pray for their daily bread (Matthew 6:11; Luke 11:3). Jesus himself gave thanks to God at the beginning of every meal. Jesus did not concern himself with speculating about the metaphysical attributes of God. The faith in God that he preached was a very practical faith, one that had to do with the everyday lives and needs of people.

Another aspect of using a parent image for God is that God actively loves us. Jesus taught that God has infinite patience and love and is always trying to get through to us. In Luke 15 there are three parables that Jesus told to illustrate this characteristic of God. In these parables God is presented as loving us actively and tirelessly, and seeking us out. This is one of the unique things that Jesus taught about God: that God takes the initiative and seeks us out. No other religion, including Judaism, teaches that. Other religions invariably present God as sitting back, waiting for people to come up to the divine throne, demanding that they measure up to certain standards before they can commune with God. Jesus said, no, God is not like that; God wants us and God goes out to get us. Like the shepherd and the housewife, God hunts us until we are found. Like the father of the prodigal son, God is anxiously on the lookout waiting breathlessly for us to come home. Moreover, God wants to forgive us and erase all past differences. God wants to give us a fresh start because God loves us, but God will not force God's self upon us. We must reciprocate God's advances to us; we must receive God's forgiveness of us if it is going to have any meaning in our lives.

Thus through the image of "Father," Jesus taught that God is like a parent to us, always close and loving, showing continuing concern and care, providing for our needs, actively seeking us out when we wander off or get in trouble, and forgiving us so that we can start anew.

In addition to being a loving Father, however, God is also the Lord of heaven and earth, according to the teaching of Jesus. In the Lord's Prayer the words "Our Father" are immediately followed by

"who art in heaven." Jesus, when talking to God personally, called God "Abba" or "Father," but when he was talking to others about God, he typically balanced the image of Father with the words "who is in heaven," or "heavenly," or "Lord of heaven and earth" (Matthew 6:1; Matthew 11:25; Luke 10:21). God is not only our parent but also the ruler of the heavens and the earth. God is not only the creator and sustainer of us personally, but of all the universe. God is not limited to the creation; God transcends it. The Creator is not subject to the creation but is in charge over it. To say that God is "in heaven" or is "heavenly" is not to restrict God's location and activity. Rather it is to acknowledge that God is not restricted by any limits of time and space of which we can conceive. God is present and active in the world, but God is not limited to and by the world. God is ultimately mystery and beyond us. God is other, holy, awesome (Matthew 5:35; Matthew 23:22; Matthew 26:53; Luke 12:5). God is the Most High, the Holy One, the one to whom all majesty and glory belong. God is transcendent above all that is human and finite.

Thus Jesus taught that God is *both* the Parent of humanity *and* the Lord of heaven and earth. God's relationship to us is so close that it can be described in terms of family life, but God is also vastly more than we can even think. God is close to us and cares about us, but God transcends us. God is both with us and beyond us.

If we use the image of "Father" or "Parent" for God as Jesus did, then we cannot use this as the first person of the Trinity. Jesus' concept of God as "Father" was Trinitarian: the transcendent God is revealed in Jesus to be close, loving, forgiving, active and always present. Jesus' concept of God thus takes into account the three-foldness of God, and not just "God the Father" as depicted in traditional Trinitarian theology.

IV. The fourth problem with the present formulation of the doctrine of the Trinity is that it depicts God as male, whereas Jesus presented God as beyond gender. At this point the reader probably thinks that I have either taken leave of my senses or that my mind has been so distorted by feminism that I cannot read the Bible straight anymore. Let me assure you, however, that I do know of what I write, and I will back it up. It is true that Jesus' characteristic and most common image for God was "Father," and that does seem to suggest a male God doing masculine things. We have already seen, however, in section 3 that Jesus transformed the image of "Father" when referring to God. He continued to use this male term for God which was popular and well accepted in Judaism, but he gave it new and added meaning.

Jesus changed the picture of God from an aloof, stern, cold, demanding, distant Father to a close, loving, forgiving Father. In doing so, he ascribed many "feminine" and "motherly" qualities to God. Jesus described God as feeding, clothing, nurturing, supporting, and comforting us. In Biblical times these things were definitely aspects of the "motherly" role, not the "fatherly" role. What Jesus was obviously trying to communicate was that the love and ongoing concern of God for us is like the love and ongoing concern of our parents (both of our parents). God is our Father *and* Mother, or more simply God is our heavenly Parent. Apparently Jesus did not dare use the term "Mother" for God for fear of alienating and losing even his closest friends, but he did do much to break the traditional stereotypes of a male God. Moreover, in one of his parables, he actually compares God to a woman, which was a revolutionary idea! In Luke 15:8-10, he compared God to a woman who tears her house upside down until she finds a lost coin. In the same way God is persistent in seeking us out.

In addition to his gender-less teaching about God, Jesus achieved an androgynous image for himself. Even though he was biologically male, he was not afraid to express his "feminine" side. Jesus defied the masculine image of his day; he was compassionate, healing and forgiving (as God is), and he taught that others should be likewise. Jesus once even referred to himself as a mother hen (Matthew 23:37-39; Luke 13:34-35); he wished to gather the people of Jerusalem together as a hen gathers her brood under her wings. Jesus was not afraid to refer to God and himself using female as well as male images. His masculinity was not threatened by this. Jesus was not one to put down women and womanly things. Unlike other men of his time, he associated with women in public, talked with them about important matters and treated them with respect.

If Jesus is indeed "the image of the invisible God" (Colossians 1:15), then we must take seriously the androgynous picture that he presented of himself, which must then reflect God. As a matter of fact the apostle Paul and all four of the gospel writers were so impressed by the androgynous character of Jesus that they never referred to him as "andros" (Greek for "adult male"), but always as "anthropos" (Greek for "human being" or "person"). Jesus was the representative human, the first-fruits and pioneer of the new humanity. Jesus was male, but his maleness was incidental; it was not emphasized at all. It was his humanity that was important. Thus, whatever words we use to express the Trinity must take into account the genderless nature of God as revealed in Jesus Christ.

V. The fifth problem with the present formulation of the Trinity is that it uses one and only one formula (namely, "Father, Son, and Holy Spirit") to name and describe God, whereas the Bible presents

a huge variety of names, images and terms for God. Why do we use just "Father" when the Scriptures give us a much richer and fuller picture of God?

First, there is the holy name of God revealed to Moses and to Israel. This name is, of course, "Yahweh" (the more familiar "Jehova" is an anglicized form). God's revelation of this name first took place to Moses on Mount Sinai. Read Exodus 3:1-15. It is pointed out here that "Yahweh" comes from the verb "to be," and that the name "Yahweh" means "I am who I am" or "I am what I am," or it can have a future meaning, "I will be what I will be." Some Biblical scholars think that it might have a causal meaning, like "I cause to be what I cause to be." Whatever the exact meaning, if there is one, it is fascinating and important that the name of God would be a verb form, and the verb "to be" at that. Think for a moment of God as a verb instead of as a noun. Think of God as Being itself rather than as a being. "Yahweh" is a very common name for God in the Old Testament. Everywhere in the Old Testament where you find the words "the LORD" in capital letters, the actual word in the Hebrew text is "Yahweh."

If we look next at Exodus 6:2-3, we read that God wants to be known from then on as Yahweh, but that God was not known by that name to the ancestors of Israel: Abraham, Isaac and Jacob. To them God appeared as "El Shaddai" which is usually translated "God Almighty." The Hebrew word "El" means "God" or "god." In the Old Testament it most commonly appears in the plural form "Elohim," (either masculine or feminine) which was another very common name for Israel's God. In the Old Testament where the word "GOD" appears in capital letters, the Hebrew word behind it is usually "Elohim." "El" or "Elohim" signifies the Mighty One, the God who creates, conquers and destroys, the One who is awesome and terrifying.

The words "El Shaddai" are usually translated "God Almighty," but many scholars think that it is redundant to translate "Shaddai" as "Almighty" because that idea is already contained in "El." Debate has been carried on among Hebrew scholars as to where "Shaddai" comes from. Some say it is derived from "Shadad" which means to devastate with terrible power, but the name "El Shaddai" is not connected with war or destruction. Other scholars say that "Shaddai" comes from "Shadu" which means mountain. In this view "El Shaddai" would mean "God of the mountain(s)," but the name is not used in connection with any mountain locale (as the name "Yahweh" is connected with Mt. Sinai). The third possibility of the root word for "Shaddai" is the simple "shad" which means woman's breast, pap or teat. When this is applied to God, it would mean "God the Breastfed One" or "God with the Teats." This implies of course the motherly love of God, and this interpretation of the name is the only one that stands the test of Scripture. The name "El Shaddai" is used exclusively in circumstances in which God is pictured as tender, kind, comforting, providing, satisfying, consoling. It is always used in connection with God taking care of his/her people. The people of Israel receive sustenance and consolation from the bosom of El Shaddai. This feminine name for God has been all but wiped out, but we would do well to recover it.

Thus Jesus was not alone in pointing to the feminine side of God. There are several occurrences in the Old Testament in which God is described as feminine or as like a woman. The Song of Moses in Deuteronomy 32 depicts Yahweh as like a mother eagle who stirs up the nest so that her young will leave the nest and learn to fly with her assistance and support (verses 10-12). The same song refers to "the God who gave you birth" (32:18). Psalm 131 is a short psalm which says that being calmed and quieted by God is like being a child at the mother's breast. The prophets were very daring in their imagery of God. They dared to open themselves up to God, and thus they were able to go beyond the popularly-believed notion of their day of a male God. Hosea (11:1-4) describes Yahweh as a mother bringing up the people of Israel, feeding them, bending down to them, teaching them to walk. Hosea (13:8) also compared Yahweh to a she-bear robbed of her cubs. Deutero-Isaiah (the theoretical author of Isaiah 40-55) repeatedly pictures Yahweh as a woman in labor, giving birth, and breast-feeding her child (Isaiah 42:1-4; 46:3-4; 49:14-15). The third part of Isaiah refers to God comforting the inhabitants of Jerusalem as a mother comforts her children (66:13). These feminine references to God have been overlooked and dismissed by those who can only imagine God as male, but they stand in the Scriptures to remind us that God is beyond our imaginings and projections, and that God is beyond gender.

There are other titles for God in the Old Testament, such as "The Most High" (God as transcendent and over all) and "The Lord of hosts" (God as in charge of both heavenly forces and earthly people).

There are several images and terms that are applied to God throughout the Bible. They include shepherd, fortress, rock, captain, general, deliverer, liberator, judge, spouse, suitor, friend, potter, King, ruler, father, mother, parent, light and love. They are all human analogies and images that we humans use to describe God so to say what God is like. That is the point, however. God may be *like* these things, but God cannot be contained in any one of these images, or even in all of them put together. God is much vaster than we can ever imagine, and God cannot and will not be restricted by any word that we attach to the Deity. It is idolatrous and wrong to use just one term or phrase to definitively portray God, because God transcends our human words. We can say that God is *like* such-and-such, but

we cannot nail God down and say God is such-and-such and always will be. We must remember that God is ultimately mystery. We can only know God and talk about God because God has revealed himself/herself.

The complexity of the tri-une God cannot be contained in any single formula like "Father, Son, and Holy Spirit." Whatever words we use to describe the Trinity must be flexible and open-ended, as well as specific enough to express the truth.

So we have these five problems with the traditional formula "Father, Son, and Holy Spirit":

1. There is confusion and misunderstanding about three "persons" making up one God.
2. The language does not adequately convey the meaning of the Trinity to us today.
3. The word "Father" in the Trinitarian formula does not mean the same thing as the "Father" image Jesus presented of God.
4. The words "Father" and "Son" depict God as male, whereas Jesus presented God as beyond gender.
5. The formula is used as the definitive description of God, whereas God cannot be contained in these words and whereas the Bible recognizing this, offers a great variety of names, images, terms and analogies for God.

Corresponding with these five problems then are five criteria that we must use when reformulating or restating the Trinity:

1. The language we use must make it clear that there is one God, not three divine beings.
2. The language we use must clearly state what we want to affirm about the Trinity: that there is one God, who is transcendent, who was revealed in the particular human person Jesus, and who is present and active now and in all history.
3. The language we use must take into account what Jesus taught about God: that God is both a close and loving Parent and the awesome, transcendent Lord of heaven and earth.
4. The language we use must reflect the genderless nature of God as revealed in Jesus Christ.
5. The language we use must be open and inclusive in order to reflect our boundless God, and we must never try to restrict God to our limited images and words.

Given these criteria, let us move on to examine some proposed solutions to the wording of the Trinitarian formula.

One formula often used is "Creator, Son, and Holy Spirit." There are three problems with this. First, God as "the Father" (as the transcendent Lord) is more than Creator of the universe. The transcendent God is also the sustainer of the universe, and its Ruler, Lord, and Judge. "Creator" does not entail everything that has been meant by "God the Father." Second, the creative activity of God is not limited to the first person. Whatever God does is done by all of the Godhead. John 1 specifically states that God created through the Word (the Son of God), and the first creation account in Genesis 1 speaks of the Spirit of God hovering above the waters. Third, it does not make much sense to keep the "Son" image for the second person of the Godhead when "Father" or "Parent" is not used for the first person. There can be no child without a parent, and thus the analogy of a father begetting a son is broken. If we change the wording of one, we must change the other one also. Otherwise, we have a mixed metaphor that does not have much meaning.

Another proposed solution is to use the formula "Creator, Redeemer, and Sanctifier (or Sustainer)." This functional or role approach is a move in the right direction, but it too is inadequate because it specifies one role per person in the Godhead, whereas the whole God is involved in all three activities and in many others.

Some people want to use "the Lord" or "God" for the first person of the Trinity, or even the proper name "Yahweh" (or "Jehova"). It may be valuable to recover this open-ended and mind-expanding Hebrew name, but it is incorrect to identify God with only the first person of the Trinity. If we do that, we deny that it was really God who was revealed in the historical person Jesus, and we deny that it is really God who is present and active among us now. God (or "the Lord" or "Yahweh") is all three persons; that is the meaning of the Trinity.

Some people use the words "Jesus Christ" for the second person of the Trinity. There are problems with this, too. First, how do we get from "the Son of God" to "God the Son?" Many people make this jump easily, but how do we do it? What is the rationale for doing it? This is not to deny the divinity of Jesus Christ, but, on the other hand, we must not forget his humanity as well. The Church has affirmed that Jesus Christ is fully human as well as fully divine (true God and true human). Thus we cannot make a simple equation between Jesus and God. Jesus is the revealer of God in word and action. Jesus is God's self-disclosure to the world. But Jesus is not God in God's totality. Jesus Christ is the locus of God's revelation of God, which is what the second person of the Trinity is all about,

but Jesus also remains human. Simple, glib answers will not do.

So, if none of these proposed solutions is adequate, what do we say when talking about the tri-une God? I do not think that we are ever going to find any one phrase or formula that will satisfy all of us or that will do justice to the meaning of the Trinity. This is just as well because it is wrong anyway to try to confine God to a single analogy or set of words.

With this in mind, I propose three solutions that meet the criteria that have just been outlined:

1. "God Almighty, who is our Creator, Redeemer, and Sustainer (or Sanctifier)." This makes it clear that it is one God who is all three of these things.
2. "God who is transcendent, God who is revealed, and God who is present," or "God who is beyond us, God who is with us, God who came among us," or "God beyond us, God beside us, God within us." They are a bit cumbersome but can be made poetic and flowing.
3. "God who creates, redeems, and sustains us." This is an exciting possibility because it uses verbs for God instead of nouns (taking a cue from "Yahweh"). Verbs are open and action-oriented, not static and confining, like nouns. There are not separate "-ers" in the Godhead but one God who does all three of these activities.

These three proposed formulas are merely suggestions. There are many other imaginative, creative, and valid ways we could talk about our God. I hope this essay will stimulate some.

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THE UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES

BY-LAWS

[Revised at General Conference IX in Los Angeles, California, August 1979]

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ARTICLE I NAME

- 1 A. The name of this Fellowship shall be the UNIVERSAL FELLOWSHIP
- 2 OF METROPOLITAN COMMUNITY CHURCHES.
- 3 B. Each affiliated local church group will use the name METROPOLITAN
- 4 COMMUNITY CHURCH as part of its official title. The group may add
- 5 either a prefix or suffix to distinguish it from other affiliated local church groups,
- 6 such as: "Grace Metropolitan Community Church," "Metropolitan Communi-
- 7 ty Church of Tallahassee," "Metropolitan Community Church, Ashland Study
- 8 Group" or "Springfield Mission, Metropolitan Community Church."

ARTICLE II PURPOSE

- 9 The objective of this Fellowship shall be:
- 10 A. To bind together churches for the purpose of sharing in the worship of
- 11 God in the Christian tradition, and to make God's will dominant in the
- 12 lives of all people, individually and collectively, as set forth in the Holy Scrip-
- 13 tures.
- 14 B. To set up bodies for instruction in theology and in allied subjects for the
- 15 propagation of the teachings of the Christian faith, as accepted by the
- 16 General Conference of the Universal Fellowship of Metropolitan Community
- 17 Churches.
- 18 C. To instruct and encourage those who offer themselves to the teaching
- 19 and philosophy as received by this body.
- 20 D. To do all things that are compatible with the work of a Christian church.

ARTICLE III DOCTRINE, SACRAMENTS AND RITES

- 21 A. DOCTRINE: Christianity is the revelation of God in Jesus Christ and is
- 22 the religion set forth in the Scriptures. The Old Testament foretells him,
- 23 the New Testament presents him, and the Christian Church proclaims him in
- 24 every age and in every land.
- 25 Founded in the interest of offering a church home to all who confess and
- 26 believe, the Universal Fellowship of Metropolitan Community Churches moves
- 27 in the mainstream of Christianity.
- 28 Our faith is based upon the principles outlined in the historic creeds:
- 29 Apostles and Nicene.

30 We believe:

- 31 1. In one triune God, of one substance, in the persons of the Father,
- 32 Son, and Holy Spirit, omnipotent, omnipresent and omniscient, God
- 33 being the Creator of all, the Prime Mover and Spirit of the Universe.

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2. That the Bible is the divinely inspired Word of God, showing forth God to every person through the law and the prophets, and finally, completely and ultimately on earth in the being of Jesus Christ.
 3. That Jesus . . . The Christ . . . historically recorded as living some 2,000 years before this writing, is the Father's most divine Son, as well as being the Son of Man, born of Woman. And that by total subservience to God, the Father, Jesus has demonstrated once and forever that all people are likewise Children of God, being spiritually made in God's image.
 4. That the Holy Spirit is God making known God's love and interest to all people. The Holy Spirit is God, available to and working through all who are willing to place their welfare in God's keeping.
 5. Every person is justified by Grace to God through faith in Jesus Christ.
 6. We are saved from loneliness, despair and degradation through God's gift of grace, as was declared by our Master. Such grace is not earned, but is a pure gift from a God of pure love. We further commend the Fellowship of the Faithful to a life of prayer; to seek genuine forgiveness for unkind, thoughtless, and unloving acts; and to a committed life of Christian service.
 7. The Church serves to bring all people to God through Christ. To this end, it shall arrange for regular services of worship, prayer, interpretation of the Scriptures, and edification through the teaching and preaching of the Word.
- B. SACRAMENTS: This church embraces two holy Sacraments:
1. BAPTISM by water and the Spirit, as recorded in the Scriptures, shall be a sign of the dedication of each life to God and God's service. Through the words and acts of this sacrament, the recipient is identified as God's own Child.
 2. HOLY COMMUNION is the partaking of blessed bread and wine in accordance with our Lord's words: "This is my body . . . this is my blood." [Matthew 26:26-28]
All who believe, confess, repent and seek God's love through Christ, after examining their own consciences, may freely participate in the communal meal, signifying their desire to be received into his fellowship, to be saved by his sacrifice, to participate in his resurrection, and to commit their lives anew to his service.
- C. RITES: The Rites of the Church as performed by its duly authorized ministers shall consist of the following:
1. The RITE OF ORDINATION is the setting apart of duly qualified persons for the professional ministry of this church. It is evidenced by the laying on of hands by authorized ordained ministers, pursuant to these By-Laws.
 2. The RITE OF ATTAINING MEMBERSHIP IN THE CHURCH, Mission or study group, shall be conducted by the minister or worship

Coordinator before a local congregation at any regular worship service. After completing classes for instruction in the beliefs and doctrines of the church, membership in the Church, Mission or Study Group may be achieved by baptized Christians through a letter of transfer from a recognized Christian body or through affirmation of faith.

3. The RITE OF HOLY UNION and the RITE OF HOLY MATRIMONY are the spiritual joining of two persons in a manner fitting and proper by a duly authorized minister of the Church. After both persons have been counseled and apprised of their responsibilities one towards the other, this rite of conferring God's blessing may be performed.
4. The RITE OF FUNERAL OR MEMORIAL SERVICE is to be fittingly conducted by the ministers of the Church for the deceased.
5. The RITE OF LAYING ON OF HANDS or prayer for the healing of the sick in mind, body or spirit is to be conducted by the ministers of the Church, at their discretion, upon request.
6. The RITE OF BLESSING may be conducted by the ministers of the Church for persons, things and relationships, when deemed appropriate by the minister. This includes the dedication of a church building to the glory of God.

ARTICLE IV MINISTRY

- A. The Universal Fellowship of Metropolitan Community Churches recognizes two orders of the professional Christian Ministry:
1. LICENSED MINISTERS:
 - a. QUALIFICATIONS: Licensed ministers are those persons of demonstrated spiritual mind and life, administrative abilities, moral integrity, and educational background or equivalent experience to be determined by the Ministerial Credentials and Affairs Committee.
 - b. REQUIREMENTS: In order to be licensed or to have a license renewed, such persons must be active members in a church of the Universal Fellowship of Metropolitan Community Churches and must submit an application to the Ministerial Credentials and Affairs Committee in accordance with procedures prescribed by the Board of Elders. Once the license is granted, it must be renewed annually by the Ministerial Credentials and Affairs Committee.
 - c. DUTIES: The licensed minister may perform all functions of the ministry unless otherwise specified by the Ministerial Credentials and Affairs Committee.
 2. ORDAINED MINISTERS:
 - a. QUALIFICATIONS: Ordained ministers are those individuals who have met all qualifications for the full ministry of the Church and are prepared to pastor, evangelize, teach, preach, lead in worship, and fulfill all other duties of the office. Ordained ministers

1 are those individuals who are recognized as having made a full, life-
2 time commitment to be loyal professional ministers in the Universal
3 Fellowship of Metropolitan Community Churches.

4 b. REQUIREMENTS: To be considered for ordination, the person
5 shall have been a licensed minister for at least one year. To be-
6 come an ordained minister, the licensed minister must submit an
7 application to the Ministerial Credentials and Affairs Committee in
8 accordance with procedures prescribed by the Board of Elders.
9 After questioning the candidate, the Committee will determine
10 whether the candidate should be ordained. Such ordination shall
11 extend throughout the lifetime of the ordained unless otherwise
12 determined by the proper church authorities, as provided in these
13 By-Laws.

14 c. DUTIES: The ordained minister shall be required to shepherd
15 his/her flock, to preach the Gospel as stated in the doctrine of
16 the Universal Fellowship of Metropolitan Community Churches, as
17 set forth in the Articles of Incorporation and By-Laws of the same,
18 to administer the sacraments and to perform the rites of the Church,
19 or to undertake other duly authorized ministries.

20 d. INACTIVE STATUS AND RETIREMENT: Ordained ministers
21 not occupying pastorates or other duly authorized ministries
22 for a period of twelve [12] consecutive months are not eligible to
23 vote as a minister at General Conference, District Conferences, or at
24 a local congregational meeting. If, for a period of 12 consecutive
25 months an ordained minister does not occupy a pastorate or other
26 duly authorized ministry, he/she may be required to appear before
27 the Ministerial Credentials and Affairs Committee for a review of
28 his/her status as an ordained minister with the Universal Fellowship
29 of Metropolitan Community Churches. At that time, the Ministerial
30 Credentials and Affairs Committee has the right to remove his/her
31 license.

32 The exceptions to the above will be those ordained ministers
33 who are retired after suitable years of service or because of reasons
34 of ill health.

35 3. DISCIPLINE: The Universal Fellowship of Metropolitan Communi-
36 ty Churches cannot condone disloyalty or unbecoming conduct in
37 the ministry, and, therefore, makes the following provisions for dis-
38 cipline and removal of ministers.

39 a. Initiation of disciplinary action or removal and related pro-
40 cedures for professional ministers of the Universal Fellowship of
41 Metropolitan Community Churches may be accomplished only by a
42 formal statement of charges made by either 1) a majority vote of the
43 local congregation affected, or 2) two ordained ministers of the
44 Fellowship acting on facts known by them personally. The charges
45 must be presented in writing, to the minister, to the Board of Elders,
46 to the Ministerial Credentials and Affairs Committee, and to others
47 directly affected. The document of charges is to be classified
48 CONFIDENTIAL. At the time the charges are presented to the min-
49 ister, the minister goes on inactive status but remains fully compen-
50 sated until final disposition of all charges.

1 b. Upon receipt of the document of charges, the Board of Elders
2 and the Ministerial Credentials and Affairs Committee shall con-
3 fer on the matter, appoint representatives to investigate the charges,
4 and [if the representatives so recommend] schedule a hearing on the
5 charges within 30 days or at the next General Conference, whichever
6 shall occur first. All affected parties shall have a right to be heard at
7 the hearing.

8 c. At the close of the hearing, the Ministerial Credentials and Af-
9 fairs Committee shall rule on each of the charges brought
10 against the minister and, based upon these findings, shall vote to 1)
11 reaffirm the credentials of the minister, 2) remove the credentials of
12 the minister, and/or 3) impose such lesser sanctions on the minister
13 as the Committee may deem appropriate. All decisions of the above
14 process may be appealed in writing to the Board of Elders within
15 30 days of the decision.

16 d. The decision of the Board of Elders is final in removal and dis-
17 ciplinary matters.

18 B. MINISTERS FROM OTHER DENOMINATIONS: It is the policy of the
19 Universal Fellowship of Metropolitan Community Churches in accepting
20 ministers from other Christian denominations, to receive them in the rank of
21 licensed ministers. The Ministerial Credentials and Affairs Committee shall in-
22 vestigate such candidates in the same manner as other candidates for the li-
23 censed ministry to determine whether they are worthy of the ministry.

24 C. The Universal Fellowship of Metropolitan Community Churches recog-
25 nizes two orders of the lay ministry within the jurisdiction of the local
26 congregation:

27 1. DEACONS:

28 a. QUALIFICATIONS: The deacons are an historic office of ser-
29 vice in the Church whose qualifications are indicated in I Tim-
30 othy 3:8-14. Their purpose is to serve their local congregations un-
31 der the jurisdiction of their pastors. Considering the great responsi-
32 bilities and duties of the deacons, it is desirable that they not serve
33 on the Board of Directors or in other church administrative offices.

34 b. REQUIREMENTS: Deacons shall be members in good standing
35 of their local church and be persons of spiritual mind, exem-
36 plary lives, joyful outlook, sound judgment and of proven dedicated
37 service. Appropriate training for deacons must be provided by the
38 pastor, or persons chosen by him/her, prior to any appointment to
39 the position of deacon. All persons appointed by the pastor as dea-
40 cons shall be approved by the local Board of Directors. The pastor
41 and Board of Directors may review the appointment annually or at
42 their discretion. The term of office for Deacons shall be for three
43 (3) years. Persons may be reappointed at the end of any term.

44 c. DUTIES: Deacons shall minister to those in need; the sick, the
45 friendless, and those persons who may be in distress in accord-
46 ance with the spiritual duties of the office. The duties may, if nec-
47 essary and circumstances dictate, include administering the rites and
48 sacraments under the authorization and under the direction of their
49 pastor.

d. **DISCIPLINE:** The pastor, together with a majority of the full Board of Directors, may vote to remove from office any deacon for disloyalty, unbecoming conduct or dereliction of duty. The pastor, together with a majority of the full Board of Directors, may impose for cause such lesser discipline as they may deem appropriate.

e. Any specific matters of congregational approval or appeal not contained herein are left to local church option.

2. EXHORTERS:

a. **QUALIFICATIONS:** Exhorters are qualified persons who feel called by the Lord to professional Christian ministry and for a limited time may serve in this position as a test of their calling under the direction of their pastor with the approval of the Board of Directors in their local churches. The term of an exhorter shall be for one (1) year. No person shall serve as an exhorter for more than five (5) terms. Persons seeking this position should have the same identifiable qualities as those required for the professional Christian ministry.

b. **REQUIREMENTS:** Candidates for exhorter shall be members in good standing in their local church. Upon the pastor's recommendation the Board of Directors may approve the candidate as an exhorter. Assuming this post, the exhorter will engage in a program of spiritual and practical study under the direction of the pastor or at any appropriate recognized educational institution.

c. **DUTIES:** Under the close supervision of the pastor, the exhorter may perform all duties as listed for deacons. At the discretion of the pastor the Exhorter may perform other duties within the area of Christian services. Exhorters shall not serve as assistant pastor, associate pastor, interim pastor or pastor of any church or mission. An Exhorter may be assigned to function as worship coordinator of a church, mission or study group where the pulpit is vacant.

d. **DISCIPLINE:** Reasons and procedures for discipline or removal of exhorters are identical to those given in these By-Laws for deacons.

e. Any specific matters of congregational approval or appeal not contained herein are left to local church option.

ARTICLE V GOVERNMENT, ORGANIZATION AND OFFICERS

A. GOVERNMENT:

1. This Fellowship acknowledges the Holy Scriptures interpreted by the Holy Spirit in conscience and faith as its guide in faith, discipline and government.

2. The government of this Fellowship is vested in its elders, ministers, and church delegates, who exert the right of control in all of its affairs, subject to the provisions of its Articles of Incorporation and By-Laws.

3. This Fellowship is amenable to no outside ecclesiastical jurisdiction, but accepts the obligation of mutual consent, comity and cooperation involved in the free fellowship of other churches, and does pledge itself to share in their common aims and endeavors subject to the expressed approval of its membership.

4. Geographical Districts and District Conferences, as defined by these By-Laws, are set forth for the sole purposes of Christian fellowship, mutual cooperation and other objectives as set forth in these By-Laws.

5. A local church of the Universal Fellowship of Metropolitan Community Churches is that church which subscribes to the government and doctrine of the Universal Fellowship of Metropolitan Community Churches, and has been chartered by the same, and is listed in the minutes of the General Conference.

6. The government of the local chartered churches in the Fellowship is vested in its members who exert the right to control all of its affairs, subject to the provisions of its Articles of Incorporation and By-Laws, and those of the General Conference of the Fellowship. The local chartered church is amenable only to its membership and the By-Laws of the Universal Fellowship of Metropolitan Community Churches.

B. FELLOWSHIP:

1. **ELDERS:** The Board of Elders of the Universal Fellowship of Metropolitan Community Churches is that body authorized by the General Conference to carry on the administrative affairs of the Universal Fellowship of Metropolitan Community Churches between General Conferences in an orderly manner. This board shall consist of seven (7) members, which shall be expanded to nine (9) members by the General Conference once the number of chartered churches reaches one hundred (100). It is desirable that the General Conference shall elect members of the Board of Elders so that this board is geographically representative of the Fellowship.

a. **QUALIFICATIONS:** Elders must be those individuals of obvious spiritual quality and leadership who are mature and have sound judgment and a proven record of accomplishment within the Fellowship.

b. **REQUIREMENTS:** A Nominations Committee composed of one lay person and one minister from each District elected respectively by the lay delegates and clergy at the District Conference immediately preceding the General Conference shall receive and review any and all nominations for the position of Elder. This committee will then present to the General Conference qualified nominees for the purpose of filling the position(s) available. Nominations may be made from the floor of General Conference. The Nominations Committee shall make its report at the first business meeting of General Conference. The nominees shall present themselves before the delegates for open questioning as determined by the Nominations Committee. The election shall be held no less than two (2) days after the nominations. The term of office for a member of the Board of Elders will be four (4) years.

c. DUTIES: It is the responsibility of the Board of Elders to establish and make appointments to the various Fellowship boards, commissions, committees and institutions. The Board is also empowered to collect and disburse funds for the advancement and growth of this church. In addition, this Board is charged to carry out all directives of the General Conference. All actions of this Board must be reported to, and approved by, each General Conference except where specifically provided for in these By-Laws.

When church bodies or members of the Fellowship raise a question of interpretation of the By-Laws, by official action the Board of Elders — as the administrative body of the Fellowship — is authorized to issue an advisory interpretation of the By-Laws for that situation. Such interpretations shall be referred to the By-Laws Committee for evaluation and incorporation into the normal By-Laws revision process.

The Moderator is elected by and from the Board of Elders and is the chief administrative officer of the Fellowship. He/She shall also preside over the General Conference. A Vice-Moderator, Clerk, and Treasurer shall also be elected by and from the Board. In case of a vacancy, the Board may fill such position for the remainder of the term by the appointment of a qualified person who meets the above-stated requirements. Such persons must be specifically approved by the next General Conference.

d. DISCIPLINE: The Universal Fellowship of Metropolitan Community Churches cannot condone disloyalty or unbecoming conduct on the part of its elders, and, therefore, makes the following provisions for discipline or removal:

All charges against an elder must be submitted in written form, signed by a minimum of ten (10) ordained ministers, and by the Boards of Directors of ten (10) chartered churches and may be initiated by either the ministers or Boards of Directors. The Board of Elders will then review the charges, and, upon majority vote of the full Board, may remove the elder or take other such action as they may deem appropriate. The elder must be given written notice of the charges, and at that time becomes inactive but has the right to appear on his/her behalf before the Board of Elders. The only appeal from the decision of the Board of Elders will be to the General Conference of the Fellowship, and written notice of such appeal must be filed with the Clerk of the Board of Elders within thirty (30) days.

2. FELLOWSHIP BOARDS, COMMISSIONS, COMMITTEES AND INSTITUTIONS: The following must be standing committees of this Fellowship: The Ministerial Credentials and Affairs Committee; The Fellowship By-Laws Committee; and the Commission on Fellowship, Faith and Order.

All Fellowship Boards, Commissions, Committees and Institutions must be called into existence by either the General Conference or the Board of Elders. All groups are responsible to, and operate under, the direction of the Board of Elders and, therefore, are also accountable to the General Conference.

C. DISTRICT:

1. DISTRICT COORDINATOR: The District Coordinator shall be a licensed or ordained minister elected by a District Conference for a

specified term determined by that conference. It is the duty of the District Coordinator to act as Moderator at all District Conferences, to act as the official representative of the Board of Elders in the district where the District Coordinator is elected to serve, and to see — with the Board of Elders — that every mission and church within his/her jurisdiction is supplied with a pastor and every study group is supplied with a worship coordinator. It shall be the right and duty of the District Coordinator to visit all local church bodies within his/her district. The District Coordinator shall also serve as Chairperson of the District Board of Home Missions.

2. OTHER DISTRICT OFFICES: All other district offices shall be determined by the individual districts. Each district must have procedures for the collection and disbursement of monies, and for the keeping of adequate records concerning their activities. All of the monies must be reported to the Board of Elders on a regular, quarterly basis.

3. DISTRICT BOARD OF HOME MISSIONS: This board shall be comprised of all persons serving as pastors, interim pastors and worship Coordinators of chartered churches, missions and study groups within the District, as well as the elected representative to the Commission on the Laity. It shall be the function of this board to direct the establishment, life and growth of study groups and missions.

4. DISCIPLINE: The Universal Fellowship of Metropolitan Community Churches cannot condone disloyalty or unbecoming conduct on the part of its district officers and, therefore, makes the following provisions for discipline or removal:

All charges must be submitted to the District Coordinator or other district officers in written form, signed by a minimum of three (3) licensed or ordained ministers or by a majority vote of the Boards of Directors of at least three (3) local churches within that district. As soon as the officer is informed of the written charges he/she becomes inactive. The next District Conference will then review the charges and, upon majority vote of that conference, may remove the officer in question or may take other such action as they may deem appropriate. The disciplined or dismissed officer has the right of written appeal to the Board of Elders and must remain inactive until final determinations of the charges. The appeal must be presented in writing to the Board of Elders not later than thirty (30) days after the action. The decision of the Board of Elders is final.

5. Any specific matters of district approval or appeal not covered herein are left to the local district option.

D. LOCAL CHURCH BODIES:

1. PASTOR: The pastor is that person elected by a local church congregation to perform the duties of teacher, preacher, spiritual leader and counselor. The person filling this position must be a licensed or ordained minister in the Universal Fellowship of Metropolitan Community Churches. The pastor of the church body shall have the authority for ordering all religious worship services of the church. The pastor is also to serve as moderator of the local Board of Directors. He/She may participate as an ex-officio member in the activities of any or all of the boards, committees and organizations within the local church. The pastor shall

act as moderator of congregational business meetings. Associate or assistant pastors, other ministerial personnel, uncompensated and compensated personnel shall be appointed by the pastor subject to the approval of the Board of Directors. The pastor shall act as personnel director of the local church staff, shall have the authority to delegate such responsibilities and duties as to him/her seem wise, and shall, with the approval of the Board of Directors, determine compensation, vacation periods and titles of office of the staff.

Pastors may be removed from office only for good and sufficient reasons by a majority vote of the congregation at any special meeting called for that purpose by a three-fourths (¾) vote of the full Board of Directors, or by petition to the Clerk or other officer of the Board of Directors by at least 25% of the members in good standing of the congregation. The pastor must be given written notice of the charges within two (2) weeks. At that time the Pastor goes on inactive status but remains fully compensated until final action by the congregation. The pastor has the right to appear on his/her behalf before a congregational meeting. The action of the congregation is final. If a special meeting is called to remove a pastor the District Coordinator and the Board of Elders must be given notice that such action is being taken. The District Coordinator, in conjunction with the Board of Elders, must send a representative to attend said meeting as an impartial observer. If the pastor is removed the Board of Directors will meet immediately after the meeting with the representative of the District Coordinator and Board of Elders to elect a worship coordinator who will serve until the pulpit is filled. The Board of Directors will confer with the District Coordinator and the Board of Elders of the Fellowship as to available candidates for the office of pastor.

2. BOARD OF DIRECTORS: The Board of Directors elected by the local church body shall consist of from five (5) to nine (9) members of the local church who are in good standing; they shall hold office for a term of three (3) years with the exception of the pastor who will hold office for as long as he/she occupies the pulpit of that church. The term of one-third of the members of the board shall expire each year and other members shall be elected to fill the vacancies thus created. In the event of the resignation or death of a board member the remaining members of the board shall appoint a member of the church to fill the vacancy until the next congregational meeting.

The Board of Directors shall have charge of all matters pertaining to the Articles of Incorporation, church property, finances and physical affairs of the local church body. This board shall have the responsibility of collecting and disbursing funds, keeping adequate church records, and making reports thereof to the local congregation and through their district to the Universal Fellowship of Metropolitan Community Churches. The Board of Directors shall serve as pulpit committee upon the event of any pastoral vacancy. When they have chosen suitable qualified candidates the Board shall present them to the congregation for approval at a specially called meeting or at the next regular business meeting. Every local church financial account is required to have a minimum of two (2) signatures which shall be the Treasurer, and 1) another Board member, or 2) the pastor.

Local churches of the Universal Fellowship of Metropolitan Community Churches must not condone disloyalty or unbecoming conduct on the part of any member of the Board of Directors, therefore, the Board may remove, by a majority vote of the full board, any of their

members guilty of the above. A petition presented to the board and signed by 20% of the members in good standing may also initiate such procedure. This action of the Board of Directors may be subject to review by a vote of the congregation at its next regular business meeting or at a special meeting which may be called and must be in accordance with the provisions of the By-Laws of this Fellowship and the By-Laws of the local church.

The Board of Directors shall be subject to these By-Laws, local Articles of Incorporation, or local By-Laws, if such exist, and to the approval or disapproval by action of their local congregation as provided for in any of the above. It is incumbent upon the Board of Directors of each local church to provide that church with a set of By-Laws or Standard Operating Procedures.

3. Any specific matters of congregational approval or appeal not covered herein are left to the local church option.

ARTICLE VI APPROVAL OF LOCAL CHURCH BODIES

To become affiliated with the Universal Fellowship of Metropolitan Community Churches the following procedures are set forth:

A. STUDY GROUP: If a group of individuals is interested in associating with the Universal Fellowship of Metropolitan Community Churches it is to contact the Coordinator of their district or proper Fellowship board. The District Coordinator will then be in contact with the District Board of Home Missions which must concur with him/her in order to authorize a study group. If approved, a worship coordinator will be appointed by the District Coordinator and the Board of Elders will be officially notified of this action.

B. MISSION: After functioning as a study group for at least three (3) months a group may petition the District Coordinator — or the proper Fellowship board — to be officially recognized as a mission. They must certify in their petition that at least twenty-five (25) persons are actively involved in the life of the group and that they are receiving adequate financial support to maintain the work of a mission. The District Coordinator will confer with the District Board of Home Missions or the proper Fellowship board and, along with the Board of Elders, will decide on the petition of the group. If the recognition is granted the mission will then appoint as interim pastor a minister of the Universal Fellowship of Metropolitan Community Churches. Their selection must be approved by the District Coordinator and the District Board of Home Missions or proper Fellowship board. After two (2) years as a Study Group, the Board of Home Missions or proper Fellowship board may determine that a Study Group in an area of limited numerical potential may also petition the Board of Home Missions or proper Fellowship board for mission status.

It shall be the responsibility of the membership to elect yearly a clerk, treasurer, other officers as needed, and a delegate for District and General Conferences. The interim pastor and officers, acting as an Interim Board of Directors, shall exercise the provisions of Article VII (Church Membership) of these By-Laws. The provisions of this paragraph and their exercise must be approved by the District Coordinator and the Board of Home Missions or proper Fellowship board.

1 C. CHURCH: The mission may petition the District Coordinator or proper
2 Fellowship board for chartering as a church in the Universal Fellowship
3 of Metropolitan Community Churches after three (3) months. They must
4 certify in their petition that at least thirty-five (35) persons are actively invol-
5 ved in the life of the mission and that they are financially able to support a
6 pastor and a program of church activities. The District Coordinator will then
7 confer with the District Board of Home Missions or the proper Fellowship
8 board and, along with the Board of Elders, will decide upon the chartering.
9 If chartering is granted the new church will then elect a licensed or ordained
10 minister of the Universal Fellowship of Metropolitan Community Churches to
11 serve as their pastor.

12 D. THE BOARD OF WORLD CHURCH EXTENSION shall be composed of
13 those appointed by the Board of Elders as Coordinators of Church Ex-
14 tension. This board shall be responsible to the General Conference and to the
15 Board of Elders. The Board of Elders shall be responsible for establishing the
16 procedures for World Church Extension. The Board of World Church Extension
17 shall be directed by the Board of Elders to continue to develop an out-
18 reach in response to interested groups throughout the world. When these
19 groups request recognition to become a part of the Universal Fellowship of
20 Metropolitan Community Churches the Board of Elders will have the right to
21 grant permission to these groups to change these By-Laws if they are in direct
22 violation of their national laws.

23 E. OTHER: Independently organized Christian bodies, as well as pre-
24 viously-affiliated church groups, who desire affiliation with the Universal
25 Fellowship of Metropolitan Community Churches are to apply to their
26 District Coordinator or proper Fellowship board by petition giving full details
27 of their history, activities, organization and financial responsibility. After
28 consultation with the District Board of Home Missions and the Board of
29 Elders, and with their approval, the District Coordinator or the proper Fel-
30 lowship board may accept such groups either as a study group or as a mission.
31 Thereafter, they must meet the qualifications of these By-Laws.

32 F. DISCIPLINE: If any local church body [mission or church] shall fail to
33 abide by the Articles of Incorporation or these By-Laws, or refuses to
34 participate in the General Conference of the Fellowship, the Board of Elders
35 shall take appropriate action to require compliance and participation. The
36 Board of Elders shall report any such action to the next meeting of the General
37 Conference which shall have the power to withdraw the recognition of
38 missions, revoke the charter of churches, or take other appropriate action.

39 Study groups failing to comply with the Articles of Incorporation or the
40 By-Laws of the Fellowship may be dissolved by the proper Fellowship board
41 or the District Coordinator with the approval of the District Board of Home
42 Missions. Such action must be reported to the Board of Elders and entered
43 into the minutes of the next General Conference.

44 G. CHURCH PROPERTIES: The Boards of Directors of the local congrega-
45 tions of this fellowship will act as the Boards of Trustees for any prop-
46 erty purchased by said groups. The Board of Directors and the members of
47 each local congregation will have sole control of said property except under
48 the following circumstances: 1) if the property is abandoned, 2) if the local
49 church is disbanded by action of the local Board of Directors and the Dis-
50 trict Board of Home Missions. Should any of the above circumstances exist
51 said property will revert to use of the General Conference of the Universal
52 Fellowship of Metropolitan Community Churches which will decide the dis-
53 position of the said property.

1 Local church bodies which are now incorporated or which become incor-
2 porated as non-profit corporations under their state laws shall be required to
3 name the Universal Fellowship of Metropolitan Community Churches as the
4 successor 501 (C) (3) corporation designated to receive that church's prop-
5 erty in the event of the dissolution or abandonment of that incorporated lo-
6 cal church body.

ARTICLE VII CHURCH MEMBERSHIP

7 Provisions for membership in this church are defined in Article III, Sec-
8 tion C of these By-Laws.

9 A. MEMBERS IN GOOD STANDING: On an annual basis the Board of Dir-
10 ectors of the local chartered church shall review the entire membership.
11 Any member who does not have registered attendance, identified financial
12 support, definite service contribution, and expressed interest and loyalty
13 within the preceding period of six months to one year may be placed on an
14 inactive member list. At that time the Board of Directors of the local church
15 shall notify the member in writing that he/she has been placed on such a list
16 and is not eligible to vote at any business meeting of the local church. After
17 notification, if the member has not expressed further interest or loyalty for a
18 period of two months immediately following, the Board of Directors of the
19 local church shall have the authority, at their discretion, to drop any such
20 member from the local church body. The member may be restored to regu-
21 lar standing in the congregation by a vote of the Board of Directors of the lo-
22 cal church without a public reception into membership.

23 B. FRIENDS OF THE CHURCH: A local church body may, if it desires,
24 accept into the church persons who, for one reason or another, feel that
25 they cannot become regular members of the church but who support the
26 goals of the church and want to be a part of the work of the church; such
27 people shall be designated as "friends of the church." Friends may serve on
28 appointed committees and may participate in all activities of the church.
29 Friends may not, however, serve on the Board of Directors and may not vote
30 at congregational meetings. Friends shall not be considered in determining
31 the number of lay delegates which a local church body may send to meetings
32 of the General Conference of the Fellowship or District Conferences.

33 C. DISCIPLINE: The Universal Fellowship of Metropolitan Community
34 Churches cannot condone disloyalty or unbecoming conduct on the part
35 of any of its members and friends; therefore, the Board of Directors of the
36 local church is empowered to remove by majority vote any member or friend
37 from the rolls of the church or take such appropriate disciplinary action as it
38 deems necessary. The action of the Board of Directors may be subject to re-
39 view by vote of the congregation at its next regular business meeting or at a
40 special meeting which may be called and must be in accordance with the pro-
41 visions of the By-Laws of the Fellowship and of the local church.

ARTICLE VIII CHURCH SERVICES

42 Each local church and mission shall hold a service of public worship every
43 Sunday. Other worship services may be held as determined by the pastor
44 with the approval of the local Board of Directors. In regard to the worship
45 services of churches or missions, the sacrament of Holy Communion shall be

- 1 offered each Sunday as well as at other worship services at the discretion of the
2 pastor. Holy Baptism may be administered at any appropriate service of the
3 local church or mission — or at any other time — at the pastor's discretion.

ARTICLE IX CHURCH MEETINGS

- 4 A. FELLOWSHIP: For the purpose of the transaction of business the Universal
5 Fellowship of Metropolitan Community Churches will hold a Biennial
6 General Conference beginning in 1977. The time and place of this conference
7 will preferably be determined and announced at the previous General Conference.
8 Notice must be given in writing to all churches and missions ninety (90)
9 days prior to the upcoming General Conference. This General Conference of
10 the Universal Fellowship of Metropolitan Community Churches is that body
11 consisting of all licensed ministers, ordained ministers, elders and lay delegates.
12 Each local church must elect one lay delegate for each one hundred (100)
13 members, or portion thereof, that it carries on its active membership rolls, and
14 each mission must elect one lay delegate, and each study group may send one
15 official observer with voice but no vote. The transaction of all business except
16 procedural matters must be approved by a separate majority vote of the lay
17 delegates and a separate majority vote of the licensed ministers, ordained min-
18 isters and elders. A quorum shall consist of a number of lay delegates equal
19 to at least sixty-six percent (66%) of the total number of lay delegates eligible
20 to attend from churches within the Universal Fellowship of Metropolitan
21 Community Churches and sixty-six percent (66%) of the ministerial delegates
22 to the General Conference. No proxy and/or absentee ballots shall be allowed
23 in any business session of this Fellowship; inclusive of General Conference,
24 district business meetings, and local congregational meetings.

25 All special conferences of the Universal Fellowship of Metropolitan Com-
26 munity Churches can only be called by a petition submitted to the Board of
27 Elders by fifty percent (50%) of the ordained ministers and licensed ministers
28 of the Universal Fellowship of Metropolitan Community Churches and by
29 fifty percent (50%) of the Boards of Directors of local churches and may be
30 initiated by either the ministers or Boards of Directors. Such special confer-
31 ences shall be governed by the same rules as those pertaining to the General
32 Conference with the exception that written notice must be sent to all licensed
33 and ordained clergy and to all missions and churches at least thirty (30) days
34 prior to the special conference. The nature and purpose of special conferences
35 must be stated in the petition and notices and must be written into the agenda
36 of the special conference.

- 37 B. DISTRICT: Between General Conferences District Conferences must be
38 held at least once, but no more than three times, yearly. A District Con-
39 ference is that meeting of all study groups, missions and local churches within
40 a geographical area as defined by the Board of Elders. Changes in the district
41 boundaries must be specially approved by the next General Conference. Thirty
42 (30) days written notice of any conference must be sent to all study groups,
43 missions and churches. Voting rights at these conferences shall be determined
44 in the same manner as for the General Conference except that missions shall
45 be allowed one clergy vote and one lay delegate vote. All resolutions must be
46 passed by a majority vote. A District Conference quorum shall consist of no
47 less than fifty-five percent (55%) of all clergy and elected lay delegates. All
48 resolutions passed at District Conferences are advisory only to study groups,
49 missions and churches of that district.

50 All special conferences of the various districts of the Universal Fellowship
51 of Metropolitan Community Churches can be called by petition submitted to
52 the District Coordinator by fifty percent (50%) of the ordained and licensed

1 ministers of that district and by fifty percent (50%) of the Boards of Directors
2 of the district missions and churches and may be initiated by either the min-
3 isters or Boards of Directors. Such special conferences shall be governed by
4 the same rules as those pertaining to the regularly scheduled District Confer-
5 ences. The nature and purpose of special conferences must be stated in the
6 petition and notices and must be written into the agenda of the special con-
7 ference. Special conferences may also be called at the district level by the
8 District Coordinator or by other means as provided for in the district By-Laws
9 if such exist.

- 10 C. LOCAL: Each local church body of the Universal Fellowship of Metro-
11 politan Community Churches must hold an annual congregational business
12 meeting, preferably during the same month each year. In order to transact
13 business no less than twenty percent (20%) of the active membership must be
14 present. Two weeks notice must be given in writing to all members.

15 All special meetings of local church bodies can be called by a petition sub-
16 mitted to the Moderator or Clerk of the Board of Directors. This petition
17 must be signed by twenty-five percent (25%) of the church membership listed
18 on the active membership rolls of the local body. Such special meetings shall be
19 governed by the same rules as those pertaining to the congregational meeting.
20 The nature and purpose of the special meeting must be stated in the petition
21 and notices and must be written into the agenda of the special meeting.
22 Special meetings of the local church bodies may be called by other means as
23 provided for in the local By-Laws.

ARTICLE X CHURCH FINANCES

- 24 A. LOCAL OFFERINGS: At any service of public worship of the local
25 church body an offering shall be received for the church and banked by
26 the church treasurer.

- 27 B. CONFERENCE OFFERINGS: At the meeting of any District Conference
28 or at any General Conference of the Universal Fellowship of Metropolitan
29 Community Churches special offerings may be received to help in the work of
30 that district or the Fellowship.

- 31 C. FELLOWSHIP SUPPORT: Each study group, mission and church will
32 on a monthly basis contribute a minimum of ten percent (10%) of all
33 collected funds [except for designated funds] to the Board of Elders of the
34 Universal Fellowship of Metropolitan Community Churches for the admin-
35 istrative expenses of the Fellowship.

- 36 D. AREA OUTREACH SUPPORT: Each study group, mission and church
37 shall on a monthly basis contribute a minimum of two percent (2%) of
38 all collected funds [except for designated funds] to their district [or Fellow-
39 ship board] to help expand the Christian outreach of this church.

ARTICLE XI RESERVATION OF POWERS

- 40 All powers not delegated by these By-Laws are reserved to the local church
41 bodies.

ARTICLE XII
ADOPTION AND AMENDMENTS

- 1 A. ADOPTION: These By-Laws shall become effective immediately upon
2 adoption by the General Conference of the Universal Fellowship of Metro-
3 politan Community Churches and shall become binding upon all members
4 and organized church bodies within the Fellowship.
- 5 B. AMENDMENTS: These By-Laws may be amended or repealed at any duly
6 convened meeting of the General Conference. Such amendments or re-
7 peals can only be effective if two-thirds of the duly authorized lay delegates
8 and two-thirds of the duly authorized clergy attending vote in favor of such
9 amendments or repeals.

NEW PROCEDURE FOR SUBMITTING BY-LAW PROPOSALS

Excerpted from the Report of the By-Laws Committee
Adopted by General Conference IX, August 1979

"Each by-law proposal submitted to the By-laws Committee shall be on separate sheet(s) of paper."

This is requested as a courtesy by the Committee; it simply makes much easier the task of organizing the volumes of materials submitted.

"All By-Law proposals submitted to the By-laws Committee shall be sponsored by a District Conference or a Fellowship Board, Committee or Commission."
In effect, this resolution removes chartered churches as an authorized source of By-Law proposals. It is projected that through discussion at District Conferences, the ramifications of a proposal would be better examined before reaching General Conference. The district will also provide a source of testing on the advisability of a proposal and on the support it carries. The question might be asked, "What if a proposal couldn't pass in my district but would pass in another?" The answer is to request a church in that other district to sponsor the proposal to its district if the idea has support there.

All By-Law proposals meeting the above requirements can be submitted to:

Mr. Michael Mank, Chairperson
By-Laws Committee
38 Bonview, San Francisco
California 94110

CORRECTION for 1979 By-Laws

Substitute the following sentence for the sentence beginning on line 35 of page 12, Article V.D.2:

In the event of the resignation or death or removal of a board member, the remaining members of the board shall appoint an interim board member to serve until the next congregational meeting when an open election shall be held for a replacement for the remainder of the original term.

The Words of Worship: Beyond Liturgical Sexism

Our growing awareness of the sexist problems inherent in our language provides us with a valuable new hermeneutical tool.

JAMES F. WHITE

✦ THE PROBLEM of sexist language in worship has caught up with us; there is no avoiding it any longer, though I still hear many evasions. The most common excuse: "Language is not that important." My usual rejoinder: "How long has it been since you last used the term 'nigger'?" So long as someone uses that less-than-human term for a black person, it is impossible for him or her to progress toward racial justice. Language is not an indifferent matter, as Earl Butz discovered. A change in speech habits is necessary if we are to change attitudes.

No longer do we have a choice to be concerned or not about sexist language. A fundamental issue of justice is involved, and the church cannot be silent in matters of justice without being a disobedient church. Obedience to Christ means according justice to others just as we desire justice for ourselves. To determine what constitutes justice in this instance, to be sure, may not be simple, but we should have little difficulty in agreeing that an obedient church has no choice about opposing injustice.

The importance of public worship in this matter is only slightly less obvious. Nowhere else does the average Christian so frequently take part in explicit theological statements and actions as in Christian worship. Nothing helps form a Christian's thinking about God and one's responsibility to others so persistently as continued engagement in public worship. Worship shapes the theology of the laity through the weekly repetition of constant elements of worship plus unique local and temporal elaborations of them by the gathered community.

Feminine Images

Let us begin with the good news. Our growing awareness of the sexist problems inherent in language provides us with a valuable new hermeneutical tool. It opens to us aspects of God's word to which we have hitherto been deaf and provides us with a deeper sensitivity for hearing what God says through Scripture. One soon realizes the importance of accurate biblical translations. Frequently the original texts make no indication of gender; it has been supplied gratuitously by translators. This is

true of the pronoun *tis*, often translated "a man" instead of "anyone." In many cases, sexual distinctions have been dubbed in for the sake of readability by modern translators when these distinctions do not exist in original texts. More nearly accurate translations would not make such arbitrary distinctions. Such knowledge ought to be an incentive to more intensive study of the Scriptures in the original languages.

But there is a more important level of awareness, sensitive to the variety of metaphors in which Scripture refers to God in feminine images. Jesus, for instance, in an image rarely used in worship, refers to himself as wishing to gather people together as a "mother hen gathers her brood under her wings" (Matt. 23:27, Luke 13:34). Only one who has kept chickens can know how protective a mother hen is and what a marvelous image she is of divine protectiveness. In the prologue to John's Gospel, translators shy away from an exact rendition of the last verse (1:18), which says literally, "God's only begotten, he who is in the Father's breast." The word *kolpos* (breast) rarely makes it into English, the RSV being an exception here. Apparently even the faint suggestion of female anatomy for God troubles us, though anthropomorphisms abound in Scripture.

We feel uncomfortable with such passages as Deuteronomy 32:18: "You forsook the creator who begot you and cared nothing for God who brought you to birth." Jesus compares his death and resurrection to labor pains and childbirth (John 16:21). Much of our theology of Christian initiation might be more balanced if the image of new birth had developed throughout history as did images of incorporation or forgiveness. New birth is equally as prominent for initiation in the New Testament. Baptismal regeneration became a most controversial term, especially in the 18th and 19th centuries. A positive approach to the birth images in baptism (John 3:5, Titus 3:5) gives an important dimension to God's gift of new life in the body of Christ.

Prenatal and Postnatal Events

Protestantism has yet to recover those aspects of Christology witnessed to by some of the minor christological feasts. It is probably no accident that,

Dr. White, professor of Christian worship at Southern Methodist University, is spending a sabbatical in Vermont.

The Words of Worship Beyond Liturgical Sexism

The growing awareness of the need to worship in a way that is inclusive of all people is a challenge to the church. This paper explores the ways in which the church can move beyond liturgical sexism and create a more inclusive and welcoming worship experience for all.

David A. White

One of the greatest challenges to the church today is the need to worship in a way that is inclusive of all people. This is a challenge that has been with us for as long as the church has existed. In the past, the church has often been a place where only certain people were welcome. This was true of the church in the Middle Ages, when only men were allowed to participate in the Eucharist. It was also true of the church in the 19th century, when only white people were allowed to participate in the church. Today, the church is faced with the same challenge. We must find a way to worship in a way that is inclusive of all people, regardless of their race, gender, or sexual orientation.

The first step in creating a more inclusive worship experience is to recognize the problem. We must acknowledge that the church has a long history of excluding certain people from its worship. This is a reality that we cannot ignore. We must also recognize that the church is not the only place where people worship. There are many other places where people worship, and we must respect their right to do so. Finally, we must recognize that the church is a place where people come to worship God. We must not allow our own biases to get in the way of our worship.

One way to create a more inclusive worship experience is to use inclusive language. This means using language that is welcoming to all people, regardless of their race, gender, or sexual orientation. For example, instead of saying "brothers and sisters," we can say "people of faith." Instead of saying "men and women," we can say "all of us." By using inclusive language, we can create a more welcoming and inclusive worship experience for all.

Another way to create a more inclusive worship experience is to use inclusive symbols. This means using symbols that are welcoming to all people, regardless of their race, gender, or sexual orientation. For example, instead of using a cross, we can use a dove. Instead of using a chalice, we can use a cup. By using inclusive symbols, we can create a more welcoming and inclusive worship experience for all.

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despite widespread recovery of much of the Christian year, Protestants have not seen much value yet in the feasts of Naming, Presentation, Annunciation and Visitation. The biblical evidence, of course, is in the first two chapters of Luke, but there is far more there than just shepherds and angels. Prenatal and postnatal events are part of the history of salvation, though we ignore them. The Annunciation (March 25) has had powerful appeal to the greatest painters of past ages; we have looked in another direction, though this feast once signaled the start of the civil year. It still marks the beginning of the climactic event in the salvation of the whole human race. And it is entirely in the hands of a woman. Traditionally an angel is sexless, and the only other person in Luke 1:26-38 is a woman, Mary. There are parallels with her kinswoman, Elizabeth — John is not the only forerunner. Visitation (May 31) has intrigued musicians with the *Magnificat*. In the *Magnificat* the social creed of the Christian church is articulated in its most concise form — all in the context of a dialogue between two peasant women (Luke 1:39-56).

The postnatal stories are too good to miss, too. The Naming of Jesus (Luke 2:21) stresses Christ's identification with human society, particularly in receiving a common Hebrew name on the eighth day (January 1). The Presentation in the Temple (Luke 2:22-38) on the 40th day (February 2) is the first event in which humans proclaim the meaning of the Christ child. And that proclamation comes first from the lips of the elderly — a man and a woman, Simeon and Anna. What a difference it would have made if the church had based its theology of ordination on these two prototypal proclaimers of God's word! I cite these passages only to show rich images that we would probably not have overlooked if they had been masculine. Fresh sensitivity to the female role in the process of salvation will help us discover other elements in God's word which we have missed.

Limiting God, Limiting People

There seem to be two stages in applying our sensitivity about sexist language in worship: the negative stage of eliminating exclusive language and the positive one of developing language that affirms both sexes. Unfortunately, most who have worked in this field have been content with the first of these. *Actually we need language even more explicitly sexual than that we now use — language that affirms both sexes in our knowledge of God and of humanity.*

The negative stage, of course, is very important. It comes in the realization that the English language has definitely changed in the past decade and that such terms as "man," "mankind," "men" and the masculine pronouns are no longer being used in the familiar generic sense. This change has been recog-

nized by the National Council of Teachers of English, a group more likely to acknowledge current usages than to initiate new ones.

The negative stage has two implications for the language of worship. First of all, it becomes increasingly problematic to limit God to masculine images — and the words "he," "his" and "himself" are no longer so inclusive as they once were. Words that imply that God is masculine, as these pronouns now do, are much more restrictive and limiting in naming God than such terms were in the past. Today a hymn, a prayer or creed that uses these pronouns says something much more narrow than it did a decade ago. Since we hardly want to set limits to God, these words must be replaced by more inclusive language. This task challenges us to broaden our comprehension of the deity. The Section on Worship of the United Methodist Church has published a list of 200 ascriptions for God. Perusal of this fascinating document can lead to an expansion of our language for addressing God and our comprehension of the Giver of Love. The first step is the purgative one of eliminating language that is now exclusively male in our speech about the Redeemer of Israel.

Second, the same negative stage is necessary with language regarding people. In the past, it meant one thing to say "who for us men and for our salvation." Today, that phrase means something quite different. The new International Consultation on English Texts (ICET) translation, now used by many denominations, says "for us and for our salvation." There is no more need to limit people today than to limit God. The negative step means pruning away terms that are exclusive in present use: "man,"

Annunciation

+ DOWN! downward plummets Gabriel
in his annual flight
on spangled wings, his voice of gold,
his visage silver-bright.
But Mary greets him with a yawn,
a cold, inquiring, "Well?"
until he fairly cowers to say
the joy he came to tell,
And stammers in his voice of gold,
the jeweled jaw shocked shut,
when Mary in her voice of brass
shrugs and snaps, "So what?"
Poor Gabriel! He blurts the news,
and flaps away, unsure,
for modern-day Magnificats
are not what once they were!

GLORIA MAXSON.

"men," "mankind." Salvation is for all, not for just one sex, as these words now imply.

Inclusive Terms

The positive stage, on the other hand, is both more creative and more difficult. It is the phase in which we develop inclusive terms for our understanding of God and for our speech about humanity. It implies an even more explicitly sexual language than we now use, but a language in which female and male terms are balanced. It means that when God created us in God's own image, we were created male and female. We do not seek a gray, sexless imagery, as if God created us neuter, but the rich coloration of both sexes. This effort is not easy; it is simpler to follow the familiar monochrome. But when we take this step, we soon find that our visions of both God and humanity are greatly expanded.

How do we reach this creative stage? We begin with Scripture and tradition. We find, once we start looking, traces scattered everywhere of the female side of God, the feminine half of humanity. Eleanor McLaughlin reminds us that Chrysostom could call God "Sister, Mother" and Anselm could pray to Jesus as Mother. It helps to know that Chrysostom and Anselm could do it. We need to recall the medieval debates on the Christian life as reflecting either Mary or Martha. Our first steps must be taken on familiar ground but with a keenness of sight we have never had before. We must discover the femi-

nine images already available in Scripture and tradition before we can develop new ones.

A word of caution may be helpful. It now seems that more recent materials, especially hymns, are the worst linguistically. Not until the 20th century did hymnists get aroused about the brotherhood of man. Victorians were not concerned about "lesser breeds without the law." But the "good guys" of the social gospel could cry: "Join hands, then, brothers of the faith," meaning something twice as inclusive as those words now signify. Others could sing: "Till sons of men shall learn thy love," or "The voice of God is calling/ Its summons unto men," not realizing how exclusive those lines would sound today. Someone has suggested that we need to change only one letter in another hymn: "Wise up, O men of God!" All these and many more hymns now suggest the opposite of what they intend. Consequently, they may have to go unsung for a time.

What do we do with much of the older hymnody and language of prayer? I do not believe that it should all be discarded, though one can be more selective in choosing it. There are plenty of alternatives to singing "Good Christian Men, Rejoice." But even that can be mended once people learn to substitute "folk" for "men," "one" for "man," and "humans" for "mankind." In so doing, we are really reinforcing the writer's intentions by translating a previous language into a present one. And there are some surprisingly good words we never before appreciated, such as the 15th century "O Sons and Daughters, Let Us Sing." The translations of the International Consultation on English Texts will be helpful for creeds, canticles, doxologies and the Lord's Prayer. One can check the new *Episcopal Book of Common Prayer* (1976) or the *Lutheran Book of Worship* (1978) to see ways by which exclusive sexist language has been avoided, though less intentionality in providing language that affirms both sexes seems evident.

Acknowledging the Limits

There is bad news, too. We need to know the limits before we can do anything responsibly new in worship. There are some things we ought to do that we have not done; there are also things that we ought not to do. It is only by knowing the limits that we can get a more radical view of unexplored possibilities.

First of all, we are not free to rewrite Scripture. There is no doubt that the world view within which it was written was patriarchal. We must be careful to distinguish between those things that were culturally contingent and those things which are essential to the gospel. Paul says many things about women which reflect his culture. But he also makes what must be the most radically egalitarian statement in all of Scripture, in Galatians 3:27-28: "Baptized into union with him [Christ], you have all put on Christ

Dark Advent

+ BEGUILLED by cold we enter winter's ark,
the sky behind us narrowing to wink.
In vain we hold a candle in this dark.

The solstice reaches in its falling arc
far as rank clouds can stretch or sun can sink.
Beguiled by cold we enter winter's ark.

We probe for life in evergreen's dry bark,
but limbs are strung with needles black as ink.
In vain we hold a candle in this dark.

We hope through laughter to engage a spark,
but ice has frozen humor's ductile link.
Beguiled by cold we enter winter's ark.

With groping faith a savior's birth we mark,
since Mary's term is ending now, we think.
In vain we hold a candle in this dark,

for virgin birth's induced by song of lark
and virgin milk is summer's warming drink.
Beguiled by cold and locked in winter's ark,
in vain we hold a candle in this dark.

KATHRYN CHRISTENSON.

as a garment. There is no such thing as Jew and Greek, slave and freeman, male and female; for you are all one person in Christ Jesus." This equality is based on baptism. It does not hurt to know that women baptized persons in the early church, that fonts have been designed in the shape of a pregnant woman, that womb imagery is clear in the Easter vigil, or that Calvin and Wesley, on the other hand, were vehemently opposed to women baptizing. The more we look, the more we find.

But Scripture cannot be rewritten, though it frequently deserves retranslation. *Anthropos* can be translated "human being" instead of "man," but we cannot use *anér* as anything but "man." I do not think we can change the word "Father" when it appears in Scripture. But, as indicated above, we have numerous possibilities for addressing God in prayer. I now realize it was wrong of me for many years always to begin grace at the family table with the words "Heavenly Father," especially with my three daughters and wife present. I had countless other options and never exercised them. How narrow an image of God that one ascription now implies! My images of God have grown since I began reaching out for alternatives to that invariable "Heavenly Father."

We are not free to avoid the masculinity of Jesus Christ, who, as a concrete human individual, had to have sexuality. But the important thing is not that Jesus became man but that he became human, one of us with whom every woman and man can identify. Thus the clause in the creed of the United Church of Canada, "who has come in the true Man, Jesus," no longer means what it did in 1969. The important thing is that God became human, not that God became masculine. Still, I do not yet see any alternatives to referring to the second member of the Trinity as "he" or "him."

God-Talk and People-Talk

Okay, those are the limits; but what are some of the possibilities in actual worship language? Pronouns give us the most trouble. Many times our prayers would be greatly improved by rigorous excision of any third-person pronouns. Simply say "you" when speaking of God, and in almost all cases it will be a better prayer by being made vocative. Of course, this language will not work in parts of the service not addressed to God. Here we can change "God . . . he" to "God . . . God" or to some such naming as "God . . . our Sovereign." "God . . . his" can give way to "God . . . God's" or some such possessive as "God . . . our Sovereign's." The really difficult pronoun is the reflexive. I have turned "God . . . himself" into "God . . . Godself." I admit I do not like neologisms, but I find that, with use, "Godself" becomes less abrasive and reminds me that I am speaking of a God who is more than masculine. The easy way is to avoid the reflexive



altogether, but I am fond of speaking of God as giving Godself to us (as in the sacraments), and nothing other than a reflexive is strong enough to say that adequately.

With regard to humans, we have many possibilities. I do not find it strained to double pronouns; I do not mind saying "he or she" or "hers or his" or "him or her" every time a third-person pronoun is necessary. I do not like "he/she" or "s/he," as one does not speak slashes. Written language, in my opinion, should correspond with spoken, not vice versa.

There is also a wide variety of instances in which it is not awkward to say "women and men." In Chaucer's time the words "brethren" and "sistren" were both used, but the latter was lost (about 1550), to our impoverishment. More inclusive terms ought to be used if it is clear that such is intended ("poet" and "Jew" rather than "poetess" and "Jewess," which happen to be diminutives). Words that now clearly indicate sex ("man," "mankind") should be balanced with their parallels ("woman," "woman-kind"). If such exclusive terms cannot be balanced, then it is better to avoid them in preference for single inclusive terms such as "people" and "humanity."

It should be clear that we have just begun to explore new possibilities both in God-talk and people-talk. There are no ready-made answers. Some things will sound awkward for a while, just as, not so long ago, addressing God as "you" did. Familiarity soon makes novelties sound natural. "Godself" may not bother us for long, or we may find a better reflexive. But I am convinced that we cannot remain content with "God himself" much longer.

A search which begins because of the imperative of justice may have major side effects in helping us come to a more profound knowledge of God and the



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...to the question, and
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...not speaking.

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A search which begins because of the imperative of justice may have major side effects in helping us come to a more profound knowledge of God and the

people of God. Such a search can stretch our concepts and understanding of God in unexpected ways. And it can put us in deeper contact with our own humanity. We may find that, in trying to give others their due, we ourselves receive as much in return. The concern about sexist language is a major means for changing attitudes.

There are plenty of nonverbal changes needed in worship—some as elementary as moving beyond

preaching robes with padded shoulders (an irrelevant masculine image of ministry), using women and children as ushers, and electing female bishops. But words are certainly among our most important formative elements. The present birth pangs of the church are a sign of health. We must move to language that affirms both women and men. Together, both constitute the world that Christ came to save. □

people in that field a woman can understand
people's and understanding of that is important
now. And it can put us in deeper contact with the
world. We may not like it right now, but
others will. We have to make it work. It's not
easy. The one who says that language is a matter
of power is wrong.

There are people of different colors, but in
general, some are dominant, some are not.
We have to make it work. It's not
easy. The one who says that language is a matter
of power is wrong.





Thomas Aquinas in the Summa Theologica states that all names for God are analogies. God is "father", but not a human male, "mother" but not a female, "rock of our salvation," but not made of stone certainly, "Rose of Sharon," but not a flower, "eagle" and "hen" but not a bird. To say other wise is to lessen the infinitude of God.

Customs and myths, rituals and usages become established in cultures and remain long after their usefulness has ended. Language is like this. Theologian Robert Jensen says "A language activity pursued in defiance of history, with ears stopped to the question of meaning, will pervert and distort all life. The language itself that is thus made a weapon against sense and honesty will disintegrate inwardly until its utterances arrive at that point of logical chaos where they are nonsensical. A life that sought its religious reality in such empty words would be what is meant by hell."

Tillich speaks of myths which have outlived their usefulness as "broken" myths. The warrior God, Jahweh, to a generation that is sick of the conquest of small nations by the powerful, might well be a mythic concept which has outlived its time, and an analogy which may need to be replaced by another. It is not Jahweh but the tribal warrior myth which is the "broken" image, and other descriptions and attributes need to be found for Jahweh/Eloi. They are there.

I was a child whose mother abandoned the family when I was not yet a year old, and I grew up motherless. It was with great joy that I discovered the concept of El Shaddai — the God who nurtures us at the breast — from the Hebrew word for breast shad. Here was an infinite mother whom I had not experienced in childhood, and who would now hold me eternally. I had an earthly father, a harsh, cold, arrogant and vengeful Calvinist minister. For me, the concept of "God as Father" brings images of a stern, forbidding, angry Jahweh, the jealous God, disapproving and condemning. How different another person's image might be. Many of us had loving mothers, nurturing and caring; many of us had fathers who loved, protected, and guided us in our childhood and youth, and even into adulthood. Because of his attitude toward my homosexuality, I have not seen my father but three times in 20 years. I am still not welcome at home.

God as "Father" for me is an unhappy image. God as El Shaddai provides me with a loving alternative.

For many people in our community, the use of "father" or "mother" as a name for God may well be an unfortunate choice.

To doctrinally insist that we worship "God the Father" may well divide many people who need to be included in our community.

We must not mistake God for our words for God; God does not change although our efforts to describe God may.

All names for God are accurate images of God, for it was Origen who first helped us to realize that all names for God are

merely images, pictures. No name for God truly succeeds in describing God. If we are honest, we have no word for God which truly captures all of God's attributes. Yet every way we speak of God describes some attribute accurately.

How shall we name God? How shall we speak of God? Scripture speaks to us of God's words in describing Godself only in action, or as Mary Daly affirms, "God as Verb." We know God not as something we can look at and name (nominally) but verbally, by what God does. Hebrew, by its structure, is a verbal language. All things are named by their function. In Hebrew, we find a God who says, "I am the Lord thy God which brought thee out of the land of Egypt." God describing Godself by action. Asked for a name, God's reply was "I AM THAT I AM" (or more accurately, "I AM WHAT I AM BECOMING") and God, whose very name is action.

We become so sure of our knowledge of God. What do we actually know of the nature of God? Jesus says, "God is spirit, and we must worship God in spirit and in truth." God is spirit — ineffable, untouchable, truly unnamable. Our temptation is always to limit God to what WE know. What do we know? Only that God is like us in that we are in God's image, but that God is other than us because it would be hubris to think that we are God. We are in God's image and after God's likeness. I am female and a mother. If I am like God, God must be female and a mother. You are male and a father? God must be like you and a father. What of my sister who has never borne a child, or my brother who has not sired one? Is God not like them also? Are they not also in the likeness and image of God?

All images of God are true, yet none of them is complete. God is like a mother, a father, a rock, an eagle, a hen, a creative hand, a voice in the whirlwind, a non-consuming fire; but God is not these and only these. God is all this and infinitely more — Creator, ground of our being, the unknowable, yet capable of being known and loved, capable of loving us and acting as a powerful personal presence in our lives.

For you "Father" is a summation. For me, "El Shaddai" answers a deep-felt need. For each of us one attribute outweighs another, but which IS God? What is God? . We only have the visions of those who have caught a glimpse of the glory, and with Origen and Thomas Aquinas, we can only agree that by whatever image we describe God, our description is an analogy. I can tell you what God is like — I cannot tell you what God is. Tell me what God is like for you. Let us share our visions, but let us not limit each other's view of the glory.

There is a Zen proverb which says, "The finger that points at the moon is not the moon." Our different images for God merely point us to the same ultimate reality. Let us not insist we all point with the same finger, but let us keep on pointing to God, whom all may worship in spirit and in truth. ✠

By REV. MARGE RAGONA

The Words of Worship: Beyond Liturgical Sexism

Our growing awareness of the sexist problems inherent in our language provides us with a valuable new hermeneutical tool.

JAMES F. WHITE

✦ THE PROBLEM of sexist language in worship has caught up with us; there is no avoiding it any longer, though I still hear many evasions. The most common excuse: "Language is not that important." My usual rejoinder: "How long has it been since you last used the term 'nigger'?" So long as someone uses that less-than-human term for a black person, it is impossible for him or her to progress toward racial justice. Language is not an indifferent matter, as Earl Butz discovered. A change in speech habits is necessary if we are to change attitudes.

No longer do we have a choice to be concerned or not about sexist language. A fundamental issue of justice is involved, and the church cannot be silent in matters of justice without being a disobedient church. Obedience to Christ means according justice to others just as we desire justice for ourselves. To determine what constitutes justice in this instance, to be sure, may not be simple, but we should have little difficulty in agreeing that an obedient church has no choice about opposing injustice.

The importance of public worship in this matter is only slightly less obvious. Nowhere else does the average Christian so frequently take part in explicit theological statements and actions as in Christian worship. Nothing helps form a Christian's thinking about God and one's responsibility to others so persistently as continued engagement in public worship. Worship shapes the theology of the laity through the weekly repetition of constant elements of worship plus unique local and temporal elaborations of them by the gathered community.

Feminine Images

Let us begin with the good news. Our growing awareness of the sexist problems inherent in language provides us with a valuable new hermeneutical tool. It opens to us aspects of God's word to which we have hitherto been deaf and provides us with a deeper sensitivity for hearing what God says through Scripture. One soon realizes the importance of accurate biblical translations. Frequently the original texts make no indication of gender; it has been supplied gratuitously by translators. This is

true of the pronoun *tis*, often translated "a man" instead of "anyone." In many cases, sexual distinctions have been dubbed in for the sake of readability by modern translators when these distinctions do not exist in original texts. More nearly accurate translations would not make such arbitrary distinctions. Such knowledge ought to be an incentive to more intensive study of the Scriptures in the original languages.

But there is a more important level of awareness, sensitive to the variety of metaphors in which Scripture refers to God in feminine images. Jesus, for instance, in an image rarely used in worship, refers to himself as wishing to gather people together as a "mother hen gathers her brood under her wings" (Matt. 23:27, Luke 13:34). Only one who has kept chickens can know how protective a mother hen is and what a marvelous image she is of divine protectiveness. In the prologue to John's Gospel, translators shy away from an exact rendition of the last verse (1:18), which says literally, "God's only begotten, he who is in the Father's breast." The word *kolpos* (breast) rarely makes it into English, the RSV being an exception here. Apparently even the faint suggestion of female anatomy for God troubles us, though anthropomorphisms abound in Scripture.

We feel uncomfortable with such passages as Deuteronomy 32:18: "You forsook the creator who begot you and cared nothing for God who brought you to birth." Jesus compares his death and resurrection to labor pains and childbirth (John 16:21). Much of our theology of Christian initiation might be more balanced if the image of new birth had developed throughout history as did images of incorporation or forgiveness. New birth is equally as prominent for initiation in the New Testament. Baptismal regeneration became a most controversial term, especially in the 18th and 19th centuries. A positive approach to the birth images in baptism (John 3:5, Titus 3:5) gives an important dimension to God's gift of new life in the body of Christ.

Prenatal and Postnatal Events

Protestantism has yet to recover those aspects of Christology witnessed to by some of the minor christological feasts. It is probably no accident that,

Dr. White, professor of Christian worship at Southern Methodist University, is spending a sabbatical in Vermont.

The Words of Worship: Beyond Liturgical Sexism

Our growing awareness of the need for a more inclusive language in our liturgical texts is a welcome and necessary step.

Words & World

One of the greatest challenges in liturgical language is the tension between the sacred and the secular. The language of worship is not just a collection of words; it is a reflection of the world we live in. As we move towards a more inclusive language, we must also move towards a more inclusive world.

The language of worship is a powerful tool for shaping our identity as a community. It is a way of saying "this is who we are" and "this is what we believe." As we move towards a more inclusive language, we are also moving towards a more inclusive identity. We are saying "this is who we are" and "this is what we believe" in a way that is more inclusive of all people.

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Language & Power

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despite widespread recovery of much of the Christian year, Protestants have not seen much value yet in the feasts of Naming, Presentation, Annunciation and Visitation. The biblical evidence, of course, is in the first two chapters of Luke, but there is far more there than just shepherds and angels. Prenatal and postnatal events are part of the history of salvation, though we ignore them. The Annunciation (March 25) has had powerful appeal to the greatest painters of past ages; we have looked in another direction, though this feast once signaled the start of the civil year. It still marks the beginning of the climactic event in the salvation of the whole human race. And it is entirely in the hands of a woman. Traditionally an angel is sexless, and the only other person in Luke 1:26-38 is a woman, Mary. There are parallels with her kinswoman, Elizabeth — John is not the only forerunner. Visitation (May 31) has intrigued musicians with the *Magnificat*. In the *Magnificat* the social creed of the Christian church is articulated in its most concise form — all in the context of a dialogue between two peasant women (Luke 1:39-56).

The postnatal stories are too good to miss, too. The Naming of Jesus (Luke 2:21) stresses Christ's identification with human society, particularly in receiving a common Hebrew name on the eighth day (January 1). The Presentation in the Temple (Luke 2:22-38) on the 40th day (February 2) is the first event in which humans proclaim the meaning of the Christ child. And that proclamation comes first from the lips of the elderly — a man and a woman, Simeon and Anna. What a difference it would have made if the church had based its theology of ordination on these two prototypal proclaimers of God's word! I cite these passages only to show rich images that we would probably not have overlooked if they had been masculine. Fresh sensitivity to the female role in the process of salvation will help us discover other elements in God's word which we have missed.

Limiting God, Limiting People

There seem to be two stages in applying our sensitivity about sexist language in worship: the negative stage of eliminating exclusive language and the positive one of developing language that affirms both sexes. Unfortunately, most who have worked in this field have been content with the first of these. *Actually we need language even more explicitly sexual than that we now use — language that affirms both sexes in our knowledge of God and of humanity.*

The negative stage, of course, is very important. It comes in the realization that the English language has definitely changed in the past decade and that such terms as "man," "mankind," "men" and the masculine pronouns are no longer being used in the familiar generic sense. This change has been recog-

nized by the National Council of Teachers of English, a group more likely to acknowledge current usages than to initiate new ones.

The negative stage has two implications for the language of worship. First of all, it becomes increasingly problematic to limit God to masculine images — and the words "he," "his" and "himself" are no longer so inclusive as they once were. Words that imply that God is masculine, as these pronouns now do, are much more restrictive and limiting in naming God than such terms were in the past. Today a hymn, a prayer or creed that uses these pronouns says something much more narrow than it did a decade ago. Since we hardly want to set limits to God, these words must be replaced by more inclusive language. This task challenges us to broaden our comprehension of the deity. The Section on Worship of the United Methodist Church has published a list of 200 ascriptions for God. Perusal of this fascinating document can lead to an expansion of our language for addressing God and our comprehension of the Giver of Love. The first step is the purgative one of eliminating language that is now exclusively male in our speech about the Redeemer of Israel.

Second, the same negative stage is necessary with language regarding people. In the past, it meant one thing to say "who for us men and for our salvation." Today, that phrase means something quite different. The new International Consultation on English Texts (ICET) translation, now used by many denominations, says "for us and for our salvation." There is no more need to limit people today than to limit God. The negative step means pruning away terms that are exclusive in present use: "man,"

Annunciation

+ DOWN! downward plummets Gabriel
in his annual flight
on spangled wings, his voice of gold,
his visage silver-bright.
But Mary greets him with a yawn,
a cold, inquiring, "Well?"
until he fairly cowers to say
the joy he came to tell,
And stammers in his voice of gold,
the jeweled jaw shocked shut,
when Mary in her voice of brass
shrugs and snaps, "So what?"
Poor Gabriel! He blurts the news,
and flaps away, unsure,
for modern-day Magnificats
are not what once they were!

GLORIA MAXSON.

"men," "mankind." Salvation is for all, not for just one sex, as these words now imply.

Inclusive Terms

The positive stage, on the other hand, is both more creative and more difficult. It is the phase in which we develop inclusive terms for our understanding of God and for our speech about humanity. It implies an even more explicitly sexual language than we now use, but a language in which female and male terms are balanced. It means that when God created us in God's own image, we were created male and female. We do not seek a gray, sexless imagery, as if God created us neuter, but the rich coloration of both sexes. This effort is not easy; it is simpler to follow the familiar monochrome. But when we take this step, we soon find that our visions of both God and humanity are greatly expanded.

How do we reach this creative stage? We begin with Scripture and tradition. We find, once we start looking, traces scattered everywhere of the female side of God, the feminine half of humanity. Eleanor McLaughlin reminds us that Chrysostom could call God "Sister, Mother" and Anselm could pray to Jesus as Mother. It helps to know that Chrysostom and Anselm could do it. We need to recall the medieval debates on the Christian life as reflecting either Mary or Martha. Our first steps must be taken on familiar ground but with a keenness of sight we have never had before. We must discover the femi-

nine images already available in Scripture and tradition before we can develop new ones.

A word of caution may be helpful. It now seems that more recent materials, especially hymns, are the worst linguistically. Not until the 20th century did hymnists get aroused about the brotherhood of man. Victorians were not concerned about "lesser breeds without the law." But the "good guys" of the social gospel could cry: "Join hands, then, brothers of the faith," meaning something twice as inclusive as those words now signify. Others could sing: "Till sons of men shall learn thy love," or "The voice of God is calling/ Its summons unto men," not realizing how exclusive those lines would sound today. Someone has suggested that we need to change only one letter in another hymn: "Wise up, O men of God!" All these and many more hymns now suggest the opposite of what they intend. Consequently, they may have to go unsung for a time.

What do we do with much of the older hymnody and language of prayer? I do not believe that it should all be discarded, though one can be more selective in choosing it. There are plenty of alternatives to singing "Good Christian Men, Rejoice." But even that can be mended once people learn to substitute "folk" for "men," "one" for "man," and "humans" for "mankind." In so doing, we are really reinforcing the writer's intentions by translating a previous language into a present one. And there are some surprisingly good words we never before appreciated, such as the 15th century "O Sons and Daughters, Let Us Sing." The translations of the International Consultation on English Texts will be helpful for creeds, canticles, doxologies and the Lord's Prayer. One can check the new *Episcopal Book of Common Prayer* (1976) or the *Lutheran Book of Worship* (1978) to see ways by which exclusive sexist language has been avoided, though less intentionality in providing language that affirms both sexes seems evident.

Acknowledging the Limits

There is bad news, too. We need to know the limits before we can do anything responsibly new in worship. There are some things we ought to do that we have not done; there are also things that we ought not to do. It is only by knowing the limits that we can get a more radical view of unexplored possibilities.

First of all, we are not free to rewrite Scripture. There is no doubt that the world view within which it was written was patriarchal. We must be careful to distinguish between those things that were culturally contingent and those things which are essential to the gospel. Paul says many things about women which reflect his culture. But he also makes what must be the most radically egalitarian statement in all of Scripture, in Galatians 3:27-28: "Baptized into union with him [Christ], you have all put on Christ

Dark Advent

+ BEGUILÉD by cold we enter winter's ark,
the sky behind us narrowing to wink.
In vain we hold a candle in this dark.

The solstice reaches in its falling arc
far as rank clouds can stretch or sun can sink.
Beguiled by cold we enter winter's ark.

We probe for life in evergreen's dry bark,
but limbs are strung with needles black as ink.
In vain we hold a candle in this dark.

We hope through laughter to engage a spark,
but ice has frozen humor's ductile link.
Beguiled by cold we enter winter's ark.

With groping faith a savior's birth we mark,
since Mary's term is ending now, we think.
In vain we hold a candle in this dark,

for virgin birth's induced by song of lark
and virgin milk is summer's warming drink.
Beguiled by cold and locked in winter's ark,
in vain we hold a candle in this dark.

KATHRYN CHRISTENSON.

In this volume a number of papers are
presented which are of a very
valuable nature. The volume is
divided into two parts. The first
part contains a number of papers
which are of a general nature,
and the second part contains a
number of papers which are of a
special nature. The volume is
very well written and is of a
high standard. It is a valuable
contribution to the literature of
the subject.

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Editorial Team

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as a garment. There is no such thing as Jew and Greek, slave and freeman, male and female; for you are all one person in Christ Jesus." This equality is based on baptism. It does not hurt to know that women baptized persons in the early church, that fonts have been designed in the shape of a pregnant woman, that womb imagery is clear in the Easter vigil, or that Calvin and Wesley, on the other hand, were vehemently opposed to women baptizing. The more we look, the more we find.

But Scripture cannot be rewritten, though it frequently deserves retranslation. *Anthropos* can be translated "human being" instead of "man," but we cannot use *anér* as anything but "man." I do not think we can change the word "Father" when it appears in Scripture. But, as indicated above, we have numerous possibilities for addressing God in prayer. I now realize it was wrong of me for many years always to begin grace at the family table with the words "Heavenly Father," especially with my three daughters and wife present. I had countless other options and never exercised them. How narrow an image of God that one ascription now implies! My images of God have grown since I began reaching out for alternatives to that invariable "Heavenly Father."

We are not free to avoid the masculinity of Jesus Christ, who, as a concrete human individual, had to have sexuality. But the important thing is not that Jesus became man but that he became human, one of us with whom every woman and man can identify. Thus the clause in the creed of the United Church of Canada, "who has come in the true Man, Jesus," no longer means what it did in 1969. The important thing is that God became human, not that God became masculine. Still, I do not yet see any alternatives to referring to the second member of the Trinity as "he" or "him."

God-Talk and People-Talk

Okay, those are the limits; but what are some of the possibilities in actual worship language? Pronouns give us the most trouble. Many times our prayers would be greatly improved by rigorous excision of any third-person pronouns. Simply say "you" when speaking of God, and in almost all cases it will be a better prayer by being made vocative. Of course, this language will not work in parts of the service not addressed to God. Here we can change "God . . . he" to "God . . . God" or to some such naming as "God . . . our Sovereign." "God . . . his" can give way to "God . . . God's" or some such possessive as "God . . . our Sovereign's." The really difficult pronoun is the reflexive. I have turned "God . . . himself" into "God . . . Godself." I admit I do not like neologisms, but I find that, with use, "Godself" becomes less abrasive and reminds me that I am speaking of a God who is more than masculine. The easy way is to avoid the reflexive



altogether, but I am fond of speaking of God as giving Godself to us (as in the sacraments), and nothing other than a reflexive is strong enough to say that adequately.

With regard to humans, we have many possibilities. I do not find it strained to double pronouns; I do not mind saying "he or she" or "hers or his" or "him or her" every time a third-person pronoun is necessary. I do not like "he/she" or "s/he," as one does not speak slashes. Written language, in my opinion, should correspond with spoken, not vice versa.

There is also a wide variety of instances in which it is not awkward to say "women and men." In Chaucer's time the words "brethren" and "sistren" were both used, but the latter was lost (about 1550), to our impoverishment. More inclusive terms ought to be used if it is clear that such is intended ("poet" and "Jew" rather than "poetess" and "Jewess," which happen to be diminutives). Words that now clearly indicate sex ("man," "mankind") should be balanced with their parallels ("woman," "woman-kind"). If such exclusive terms cannot be balanced, then it is better to avoid them in preference for single inclusive terms such as "people" and "humanity."

It should be clear that we have just begun to explore new possibilities both in God-talk and people-talk. There are no ready-made answers. Some things will sound awkward for a while, just as, not so long ago, addressing God as "you" did. Familiarity soon makes novelties sound natural. "Godself" may not bother us for long, or we may find a better reflexive. But I am convinced that we cannot remain content with "God himself" much longer.

A search which begins because of the imperative of justice may have major side effects in helping us come to a more profound knowledge of God and the



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people of God. Such a search can stretch our concepts and understanding of God in unexpected ways. And it can put us in deeper contact with our own humanity. We may find that, in trying to give others their due, we ourselves receive as much in return. The concern about sexist language is a major means for changing attitudes.

There are plenty of nonverbal changes needed in worship — some as elementary as moving beyond

preaching robes with padded shoulders (an irrelevant masculine image of ministry), using women and children as ushers, and electing female bishops. But words are certainly among our most important formative elements. The present birth pangs of the church are a sign of health. We must move to language that affirms both women and men. Together, both constitute the world that Christ came to save. □

presented most with hidden intention (as if
some sensitive sense of mystery) every
word chosen to induce and electric thought
but seems we certainly cannot but have
familiarity common. The present state of
things are a sign of health. We have now
language that allows both words and ideas. To
be both separate the words that Latin can
give.

ought to find with a search the words and
their use and understanding of that in the
word that it can give us in the
new language, but now that in the
words their use, we ourselves make it
known. The words in the language are
known for their meaning.
There are plenty of new words added in
writing—some in the language of the
writing.



METROPOLITAN COMMUNITY CHURCH OF THE ROCKIES

2090 South Bannock • Denver, Colorado 80223 • Phone: (303) 778-0101

The Reverend Charlie Arehart, Pastor
The Reverend Dusty Pruitt, Associate Pastor
The Reverend Bill Taylor, Staff Minister

April 25, 1980

Dear Friends,

Enclosed with this letter are materials from the Elder's Task Force on Inclusive Language. The Rev. Mr. Brent Hawks has guided the task force, and he and the others involved have worked very hard to make this a meaningful adventure for our fellowship. I think you will agree with me that they are to be commended for the excellent productive job they are doing.

I am writing this cover letter to seek your cooperation with the task force as together we attempt to make their recommendations to General Conference truly reflective of the "grass roots" attitude found in our Fellowship. Hopefully, our statement on the issue of inclusive language will be one formulated by the congregants who are M.C.C.

Everyday, mail comes across my desk which asks "something" of me. I, like you, just have a limited number of hours free to do administrative tasks without neglecting other equally important areas of ministry. Often I tend to "file until later" those requests which require a great deal of time and effort to complete. Sometimes (and I hate to admit this) months go by before some "important" tasks are completed.

I hope that you will join me in making the requests of this task force a priority item. It is imperative that our Fellowship address this issue candidly and explicitly. We have spoken in vagaries long enough! It is equally imperative (from my perspective) that it honestly reflect the theology of our people and not be a document handed down "from on high". You, as pastor or worship coordinator, are the key to this process.

Thanks a lot for your time --- and I pray that God will bless you real good.

I Love You!

The Rev. Elder Charlie Arehart



WORKSHOP RESOURCES AND FORMAT

The following materials are designed for use with local congregations and the earlier 1980 district conferences of UFMCC. They basically have two purposes:

- 1) to gather information for the task force
- 2) to bring growth toward unity, founded in the Gospel.

Because the situation in each district will vary, and the style of each task force member varies, materials provided are not in a set framework, but can be "mixed and matched" to form a workshop suited to the needs of the people participating. The ideal perhaps is to combine resources from Model 1 and Model 2,

In any case, each workshop should at a minimum include the following:

--introduction by the task force leader and brief description of task force purpose and plans. (perhaps a written description could be handed out) Available printed resources should be mentioned, displayed, sold if available.

- a worship experience

- a scripture meditation

- feedback on either a) study questions or b) areas of agreement and questions on disagreement.

NOTE: It is especially important that each task force member carefully gather all of this material and take notes of any discussions, so that they may be used in compiling the report to the task force. Any original art, music, poetry, etc., should also be submitted.

- God-image sharing and prayer.

In general, ask yourself these questions in planning the workshop:

What do the people attending WANT to do/struggle with/ learn about inclusive language?

What are the potential areas of conflict? of agreement?

Is healing and help in relating on these questions the central need? (Model 2 best here)
Is clarifying the issues among widely varying opinions the central need? (Model 1 best here)

You will note that "inclusive language" is itself left undefined. The goal is not to impose our own definitions, but to have the participants speak from their own context.

Allow about four hours for the workshop, with at least one 10-minute break.

You will need minimal supplies, but large paper and magic markers and masking tape would be helpful, as would a chalkboard = Participants will need pencil and paper. Use a room that is large enough to move chairs around in, so people can easily form small groups and regather in one large group without the upheaval of changing rooms.

You should also ask participants to bring their Bibles, or have Bibles available.

You may want to duplicate some of the hymns so all can sing, or write them on butcher paper in large print for all to see.

Some thoughts: Assume the essential wholeness and goodness of the group as the Church, the Body of Christ. Hold up the Vision. Our work as a group is to discern God's speaking in prayer and meditation, and then understand the differences in our discerning.

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES
ELDERS TASK FORCE ON INCLUSIVE LANGUAGE

April 14, 1980

Dear Friends,

Enclosed you will find some material supplied by the Elders Task Force on Inclusive Language. We are asking each church to hold a workshop and we have supplied two suggested formats and a reading list. The success or failure of our Task Force depends greatly on the amount of input we receive from the local churches. Your co-operation by organizing such a workshop would be very much appreciated.

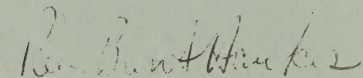
As soon as possible following the workshops we would ask that you send to us a detailed report covering the ideas, questions, etc. raised. All correspondence should be sent to:

The Reverend Brent Hawkes
Chairperson, Elders Task Force
on Inclusive Language
29 Granby Street
TORONTO, Ontario Canada
M5B 1H8

The Task Force will be meeting in July to compile our initial report so please do your best to give us some input by July 1st.

Thanks for your anticipated co-operation.

Yours in Christ's Love,



Reverend Brent Hawkes
Chairperson
BH/dlm
Enclosures

WORKSHOP: Model 1

Open with Hymn #267, "Open My Eyes" (from United Methodist Hymnal)

Open my eyes, that I may see, Glimpses of truth thou hast for me;
Place in my hands the wonderful key, That shall unclasp and set me free.
Silently now I wait for thee, Ready, my God, thy will to see;
Open my eyes, illumine me, Spirit divine.

Open my ears, that I may hear, Voices of truth thou sendest clear;
And while the wave-notes fall on my ear, Everything false will disappear.
Silently now I wait for thee, Ready, my God, thy will to see;
Open my ears, illumine me, Spirit divine.

Open my mouth, and let me bear, Gladly the warm truth everywhere;
Open my heart and let me prepare, Love with thy children thus to share.
Silently now I wait for thee, Ready, my God, thy will to see;
Open my heart, illumine me, Spirit divine.

Lead the group in prayer for illumination of the Spirit

Scripture meditation: Read Galatians 3:27-28.

Request a period of silence (about 10 minutes) during which people may write their thoughts on what the passage says to them about inclusive language. They may also draw what the passage means to them, if they wish. Close with the following prayer of St. Anselm, an 11th-century British monk and theologian:

Christ, my mother, you gather your chickens under your wings;
this dead chicken of yours puts himself under those wings.
For by your gentleness the badly frightened are comforted,
by your sweet smell the despairing are revived,
your warmth gives life to the dead, your touch justifies sinners.
Mother, know again your dead son, both by the sign of your cross
and the voice of his confession.
Warm your chicken, give life to your dead man, justify your sinner.
Let your terrified one be consoled by you;
And in your whole and unceasing grace let him be refashioned by you.
For from you flows consolation for sinners;
to you be blessing for ages and ages. Amen.

Continue in group prayer, asking others to share.

Discussion groups: Divide into small groups of 4-6 each by counting off so that you end up with 3, 6 or 9 small groups. Assign each group one of the following three questions, taken from the study questions developed by the task force.

1. What is inclusiveness? (note that this refers to people, not language)
2. How does inclusiveness relate to the Gospel of Jesus Christ and what is its Scriptural witness?
3. What is the relation of the Word (Gospel) to words (language)?

SUGGESTED BASIC READING LIST

- Virginia Mollenkott. Women, Men and the Bible. Nashville, Tenn.: Abingdon, 1977.
\$3.95 paper. A cassette study course is available for group use.
A basic introduction to biblical issues and images related to women, written
for lay people by a well known evangelical author.
- Virginia Mollenkott. "Imagining God Inclusively," In Unity, October 1979.
This excerpt from her forthcoming book could be reprinted inexpensively.
Important because it deals positively with God as mother.
- Rosemary Ruether. "The Sexuality of Jesus," Christianity and Crisis, May 29, 1978.
This could be reproduced inexpensively. Important because Jesus' maleness
is a "sticking point" for many women.
- Jeffrey Pulling. "God: An Inclusive Trinity," Los Angeles: Samaritan Theological
Institute, 1977. 50¢. Readily available and important because language for the
Trinity is such an important issue.
- James Sandmire. "All are One in Christ Jesus," UFMCC reprint. Readily available,
and still timely analysis of the UFMCC context.
- Wesley Student Council. "Toward More Inclusive Language in the Worship of the
Church," Washington, D.C.: Wesley Theological Seminary, 1979. An inexpensive,
readable brief pamphlet that provides useful specifics.

Note: The above packet of 6 items could be made available for as little as \$6 plus
postage. It provides a variety of viewpoints on the main issues raised by inclusive
language. Perhaps a brief study guide for use of the materials could be developed
and distributed with them.

Close with "Our God is Like an Eagle," (to tune of "Stand up, stand up for Jesus")

When Israel camped in Sinai, Then Moses heard the Lord.
This message tell the people, and give them this my word.
From Egypt I was with you, and carried on my wing,
The whole of your great nation, from slavery I did bring.

Just as a mother eagle, who helps her young to fly,
I am a mother to you, your needs I will supply.
And you are as my children, My own who hear my voice.
I am a mother to you, the people of my choice.

If God is like an eagle, who helps her young to fly,
And God is also father, then what of you and I?
We have no fear of labels. We have no fear of roles.
If God's own being blends them, we seek the selfsame goal.

Our God is not a woman, our God is not a man.
Our God is both and neither, our God is "I Who Am."
From all the roles that bind us, our God has set us free.
What freedom does God give us? The freedom just to be.

Instruct each group to spend about 20 minutes coming up with a one-sentence answer to their question, which they will write on a large piece of paper.

Gather the entire group together and ask a representative from each discussion group to share their answer. Post the answers. The leader should point out any consensus among the answers, any interrelations. Some dynamite discussion can happen at this point, but limit the time to about 10-15 minutes. Have someone take notes.

Now, spend at least 15-20 minutes on GROUP PROCESS. How did the people relate in their small groups? What were the feelings? Who felt excluded? misunderstood? People will want to continue to talk about content; steer them back to process.

(This is a good place for a short break.)

Return to the same groups to consider the last three questions:

4. What is inclusive language for people?
5. What is inclusive language for God?
6. What is the relationship of inclusiveness to scripture, to traditional hymns and liturgy and to contemporary language in worship?
(This last question may be divided among 3 groups if there are lots of people.)

Again, ask them to spend 20 minutes coming up with a one-sentence answer. Follow the same format of reporting back and posting answers on large paper. As leader, point out any consensus, in particular any interrelation between these answers and those given during the first session. Try to focus the discussion on areas of agreement. Make certain all opinions are recorded.

Now, again spend at least 15-20 minutes on GROUP PROCESS. How did people relate the second time around? Did the "specifics" create more tension? Why? How was it handled by the group? Try to formulate any areas of tension as questions.

Close with reading Galatians 5:13-16, followed by a brief silent meditation. (A short "break" here?)

God-image sharing: Break people into pairs, preferably with a stranger or someone quite different from themselves. Spend about 5 minutes in silent meditation on an image of God that is most personally meaningful to you right now. Then each of the pairs share that image with the other, for another 10 minutes. Reassemble as a large group and ask people to talk about how they felt in the sharing:

Did the other person "understand?"

Did you feel resistance from the other?

Were you defensive about your image?

Did the other person's image create problems or barriers for you? Could you claim it as your own? Could you relate to it in worship?

Close by standing in a prayer circle. Ask each person, in prayer, to share their God-image, completing the following prayer:

"We praise you, God, who _____"

Close with the following prayer, or similar:

"God, accept these our prayers of adoration, the richness of making yourself known to us. In thanksgiving, we are one in Christ Jesus." Amen.

(An alternative, which could happen simultaneously, is to ask people to draw their most personal image of God and then share it with another.)

"We are one in the Spirit, we are one in the Lord.
We are one in the Spirit, we are one in the Lord.
And we pray that all unity will one day be restored.

Refrain:

They will know we are Christians by our love, by our love.
Yes, they'll know we are Christians by our love.

We will walk with each other, we will walk hand in hand.
We will walk with each other, we will walk hand in hand.
And together we'll spread the news that God is in this land.

Refrain.

We will work with each other, we will work side by side.
We will work with each other, we will work side by side.
And we'll guard each one's dignity and save each one's pride.

Refrain.

Then ask people to share their experiences. Minister to each other.

Discussion groups: Divide into small groups of 4 to 6 each by counting off. Try to mix people from different churches, women and men, etc. Ask them to discuss the following question for about 20 minutes.

"What are three areas of agreement you have on the issue of inclusive language?" Write each in a simple, positive statement on a large paper.

Gather the entire group together and ask a representative from each group to share their answer. Post the answers. The leader should point out any consensus among the answers. Someone should take notes. Allow about 15 minutes for discussion.

Now, spend at least 15-20 minutes on group process. How did people relate in their small groups? What were the feelings? Who felt excluded or misunderstood? People will want to continue to talk about content, but steer them back to process.

(This is a good place for a short break.)

Return to the same small groups to consider the following question for about 20 minutes.

"What are the three principle areas of disagreement in your group on the issue of inclusive language? State each in a simple question, on a large paper.

Again, gather the entire group together and have representatives report back. Note any consensus and take notes. Post statements. (Note: make certain all statements are collected for later review in reporting to task force.)

Now, spend at least 30 minutes on group process. Was the tension greater this time? Why? What was most threatening? It is important to affirm groups that have worked well together, especially if they show major disagreements, because that process IS the goal of the workshop.

NOTE: Because in some cases the areas of disagreement will be with churches outside the district, and those attending the workshop will all agree, you will need to vary the format of the discussion groups by asking them to imagine a person they would most disagree with about inclusive language, and then ask that person three questions.

UFMCC TASK FORCE ON INCLUSIVE LANGUAGE

Workshop: Model 2

Open with hymn #267 "Open My Eyes" (from United Methodist Hymnal; see model 1 for words)

Lead the group in prayer for illumination of the Spirit. Share briefly the task force purpose and history.

Scriptural Meditation: Announce a silent meditation based on a contemporary adaptation of I Corinthians 8: 1-13, substituting the example of language. Direct people to get comfortable (take off shoes, sit on floor in a circle, whatever). Now close eyes relax and breathe quietly. Explain that we are going on a short journey. After a minute of silence, begin: (maybe hand out copies of the "letter"?) (If group is not relaxed, maybe preface this with sharing in pairs on their personal history on language.) "It is evening, all the world is quiet. You are one of a small group of persecuted Christians gathered in the upper room of a home in Corinth. You have come together to worship God. A letter has been received and you are about to hear it for the first time. It is a letter from Paul, a servant of God and Christ Jesus and messenger to the Gentiles. He has written a letter to all the churches. Be very alert. Listen carefully to his words.

"Now concerning the word for God that you use in worship: we know that 'all of us possess knowledge'. 'Knowledge' puffs us, but love builds up. If any of us imagine that we know something, we do not yet know as we ought to know. But if one loves God, one is known by God.

"Therefore, about the words you use for God, we know that 'the words themselves have no real existence' and the 'God is Spirit beyond all our words'. For although there may be many words for God in heaven or on earth—as indeed there are many idolatrous 'gods' and 'lords' in our lives—yet for us there is one God, from whom are all things and for whom we exist, and one Redeemer, Jesus Christ, through whom are all things and through whom we exist.

"However, not all possess this knowledge. But some, through being previously unaccustomed to using these words, speak them as real images of God, idolizing the words; and their conscience, being weak, is led astray. Words will not commend us to God. We are no worse off if we do not speak them, and no better off if we do. Only take care lest this liberty of yours somehow becomes a stumbling block to the weak. For if anyone sees you, a person of knowledge, speaking in idolatrous language, might not they be encouraged, if their conscience is weak, to speak idolatrous words? And so, by your knowledge, this weak person is destroyed, the sister or brother for whom Christ died. Thus, sinning against your brothers or sisters and wounding their conscience when it is weak, you sin against Christ.

"Therefore, if words are a cause of a person's falling, I will not use those words, unless I should cause that person to fall."

Pause so that the group may have an opportunity to reflect. Then continue: "What would you like to say to Paul? What do you think Paul would like to say to you? Visit with Paul for a few moments." Pause for two or three minutes (or five or ten if people seem involved). "Now it is time to close your meditation. Say goodbye to Paul and slowly return to this place." **

Sing softly together, "We are one in the Spirit".

**Instead of talking with Paul, some might prefer to write a letter back to him in response. You might want to help the group visualize Paul.

(A short break here?)

God-image sharing: Ask people to break into pairs, preferably with a stranger or someone quite different from themselves, and spend about 15 minutes sharing with that person about someone who is special to you, that you love and highly respect (you don't necessarily have to know them personally). Then, gather in a circle, join hands and close eyes. Ask each person to think of one word describing the person they just talked about. After a silence, ask each person to prayerfully share that word. After all have spoken, close with the following prayer, or similar.

"God, accept these our prayers of adoration. We praise you as you show yourself to us through those we love. We praise the richness and wonder of your self, and give thanks that we are all one in Christ Jesus. Amen."

(The Model 1 God-image sharing could follow this one quite naturally.)

Close with singing "Our God is Like an Eagle." (See Model 1 for words, to tune of "Stand up, stand up for Jesus")

End with group prayer. What is God saying to me out of this? What is my response to God?



Thomas Aquinas in the *Summa Theologica* states that all names for God are analogies. God is "father", but not a human male, "mother" but not a female, "rock of our salvation," but not made of stone certainly, "Rose of Sharon," but not a flower, "eagle" and "hen" but not a bird. To say other wise is to lessen the infinitude of God.

Customs and myths, rituals and usages become established in cultures and remain long after their usefulness has ended. Language is like this. Theologian Robert Jensen says "A language activity pursued in defiance of history, with ears stopped to the question of meaning, will pervert and distort all life. The language itself that is thus made a weapon against sense and honesty will disintegrate inwardly until its utterances arrive at that point of logical chaos where they are nonsensical. A life that sought its religious reality in such empty words would be what is meant by hell."

Tillich speaks of myths which have outlived their usefulness as "broken" myths. The warrior God, Jahweh, to a generation that is sick of the conquest of small nations by the powerful, might well be a mythic concept which has outlived its time, and an analogy which may need to be replaced by another. It is not Jahweh but the tribal warrior myth which is the "broken" image, and other descriptions and attributes need to be found for Jahweh/Eloi. They are there.

I was a child whose mother abandoned the family when I was not yet a year old, and I grew up motherless. It was with great joy that I discovered the concept of El Shaddai — the God who nurtures us at the breast — from the Hebrew word for breast *shad*. Here was an infinite mother whom I had not experienced in childhood, and who would now hold me eternally. I had an earthly father, a harsh, cold, arrogant and vengeful Calvinist minister. For me, the concept of "God as Father" brings images of a stern, forbidding, angry Jahweh, the jealous God, disapproving and condemning. How different another person's image might be. Many of us had loving mothers, nurturing and caring; many of us had fathers who loved, protected, and guided us in our childhood and youth, and even into adulthood. Because of his attitude toward my homosexuality, I have not seen my father but three times in 20 years. I am still not welcome at home.

God as "Father" for me is an unhappy image. God as El Shaddai provides me with a loving alternative.

For many people in our community, the use of "father" or "mother" as a name for God may well be an unfortunate choice.

To doctrinally insist that we worship "God the Father" may well divide many people who need to be included in our community.

We must not mistake God for our words for God; God does not change although our efforts to describe God may.

All names for God are accurate images of God, for it was Origen who first helped us to realize that all names for God are

merely images, pictures. No name for God truly succeeds in describing God. If we are honest, we have no word for God which truly captures all of God's attributes. Yet every way we speak of God describes some attribute accurately.

How shall we name God? How shall we speak of God? Scripture speaks to us of God's words in describing Godself only in action, or as Mary Daly affirms, "God as Verb." We know God not as something we can look at and name (nominally) but verbally, by what God does. Hebrew, by its structure, is a verbal language. All things are named by their function. In Hebrew, we find a God who says, "I am the Lord thy God which brought thee out of the land of Egypt." God describing Godself by action. Asked for a name, God's reply was "I AM THAT I AM" (or more accurately, "I AM WHAT I AM BECOMING") and God, whose very name is action.

We become so sure of our knowledge of God. What do we actually know of the nature of God? Jesus says, "God is spirit, and we must worship God in spirit and in truth." God is spirit — ineffable, untouchable, truly unnamable. Our temptation is always to limit God to what WE know. What do we know? Only that God is like us in that we are in God's image, but that God is other than us because it would be hubris to think that we are God. We are in God's image and after God's likeness. I am female and a mother. If I am like God, God must be female and a mother. You are male and a father? God must be like you and a father. What of my sister who has never borne a child, or my brother who has not sired one? Is God not like them also? Are they not also in the likeness and image of God?

All images of God are true, yet none of them is complete. God is like a mother, a father, a rock, an eagle, a hen, a creative hand, a voice in the whirlwind, a non-consuming fire; but God is not these and only these. God is all this and infinitely more — Creator, ground of our being, the unknowable, yet capable of being known and loved, capable of loving us and acting as a powerful personal presence in our lives.

For you "Father" is a summation. For me, "El Shaddai" answers a deep-felt need. For each of us one attribute outweighs another, but which IS God? What is God? . We only have the visions of those who have caught a glimpse of the glory, and with Origen and Thomas Aquinas, we can only agree that by whatever image we describe God, our description is an analogy. I can tell you what God is like — I cannot tell you what God is. Tell me what God is like for you. Let us share our visions, but let us not limit each other's view of the glory.

There is a Zen proverb which says, "The finger that points at the moon is not the moon." Our different images for God merely point us to the same ultimate reality. Let us not insist we all point with the same finger, but let us keep on pointing to God, whom all may worship in spirit and in truth. †



WORDS ARE IMPORTANT

Not long ago I talked with a woman about DIGNITY. Although she had heard of the organization and had even attended a Mass sponsored by DIGNITY, she was surprised to learn of my involvement. She was under the impression that DIGNITY was an organization for men. The predominance of men and the language used at the liturgy gave her the impression that women were not welcome.

The use of male gender language contributed to the alienation of this woman. Though many people are comfortable with sexist language, there are men and women who find it distracting to their worship and a cause for anger and alienation. Gathering at the Eucharistic table is a sign of our unity. Therefore we must be concerned with anything that would separate us from one another.

Language has a powerful influence in our lives. Our words help shape reality as we see it. They let others know our basic attitudes and prejudices. Words help build the bridges of our communication to others. However, our words can convey a meaning that we do not intend.

Most of us do not remember when we first began to talk. Language is usually learned effortlessly and almost unconsciously. For this very reason we often fail to see the hidden meaning of many words and expressions. Our task then is to re-evaluate what our language is really saying. What is the hidden message we convey? By our use of language are we reinforcing the stereotypes of female inferiority and male superiority? Do our words make women invisible? The terms 'man' and 'men' have become so intimately tied to the meaning of male person that they can no longer be considered broad enough to apply to all people. Do the words we use cause some women or minorities to be alienated from our community? Have the words we use in our prayers made God too small? God is transcendent, why then do we refer to God as male?

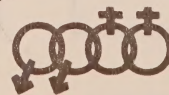
Words are important. If we want our organization to reflect the Gospel imperative of justice and if we are to heed Jesus' call of unity and freedom, then we must be concerned with language. For it is our language which reflects our commitment to the affirmation of the value and dignity of each person.

GUIDELINES FOR LANGUAGE IN LITURGY

1. Generic words such as man, men, mankind, and all men should be replaced with words that explicitly include everyone.
Men - us, people.
Brothers - neighbors, people, persons.
Fathers - ancestors, forerunners, parents, precursors, forebearers.
Mankind - humanity, human race, people.
Fellowship - community, family.
2. The use of the male pronouns reinforce the idea of male dominance. Whenever possible avoid the use of 'he', 'him', and 'his' by using plural pronouns or using 'one' or by the use of the second person.
3. If the Scripture of the day calls for a passage with sexist attitudes, there are two alternatives:
 - a. substitute another passage.
 - b. explain the passage carefully, e.g., Paul's cultural conditioning, the assumptions of the era. Do not use sexist passages without explanation.
4. Readings - Read the Scriptures in sexually balanced language.
5. Prayers - Use sexually balanced language, e.g., not "pray brothers" but "pray brothers and sisters", not "for all men" but "for all people" or "for all".
6. Use of nonsex specific words for God, such as Spirit, Wisdom, Holy One, Eternal One, Sustainer, Creator, Advocate, Defender or Redeemer.
7. Names for God should avoid "excessive" use of male imagery e.g., King, Master, and Father. Possible alternatives, Yahweh, Mother/Father, Parent, 'Abba God' or by repeating the word God.
8. Avoid sexist hymns. If sexist language in a hymn can't be changed, substitute another hymn. The St. Louis Jesuits are coming out with corrected versions of their songs which eliminate gender problems.

(Some of the ideas in these guidelines were taken from "Guidelines for Religious Language" Published by the Quixote Center.)

Marybeth
DIGNITY/Chicago



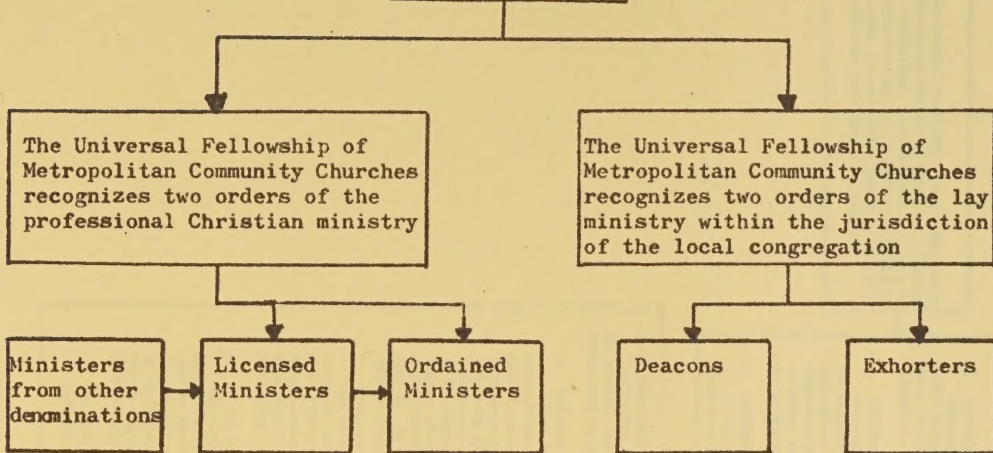
CURRENT BY-LAWS

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BY-LAWS TO GSS PROPOSED
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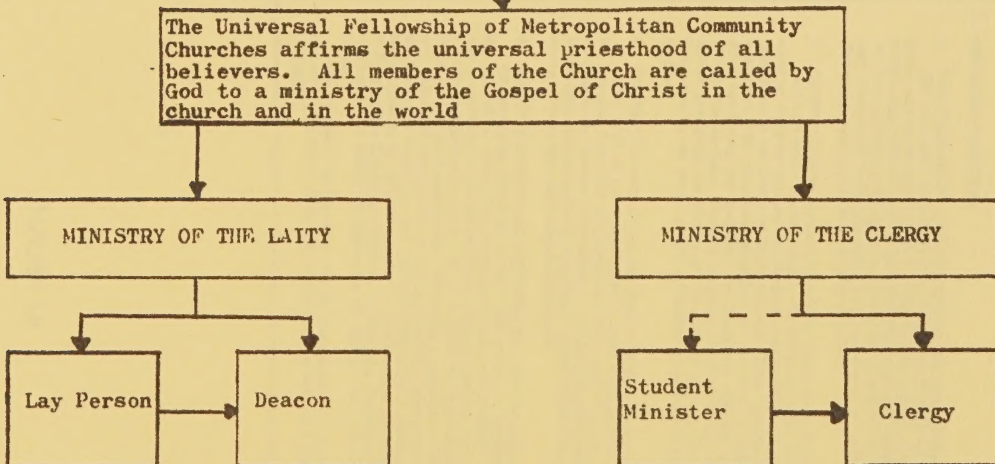
ARTICLE IV
THE MINISTRY

OVERVIEW
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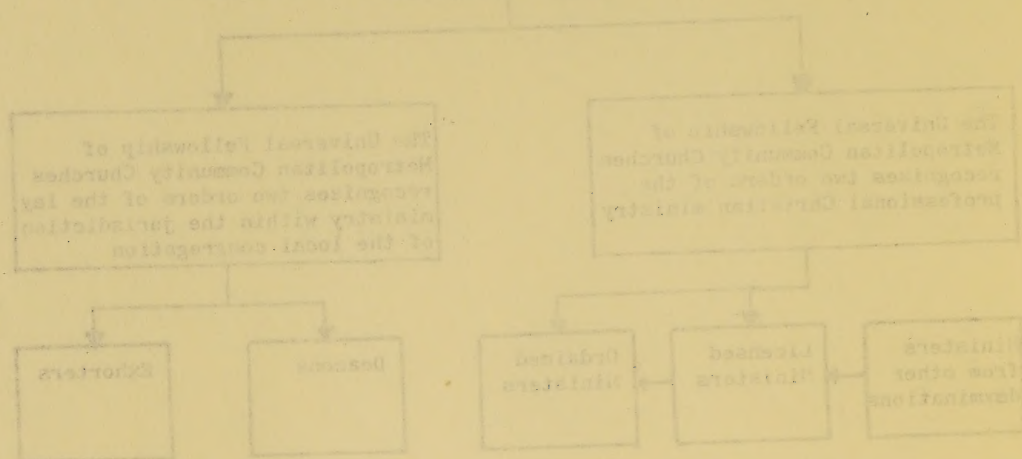


PROPOSED GSS REVISION

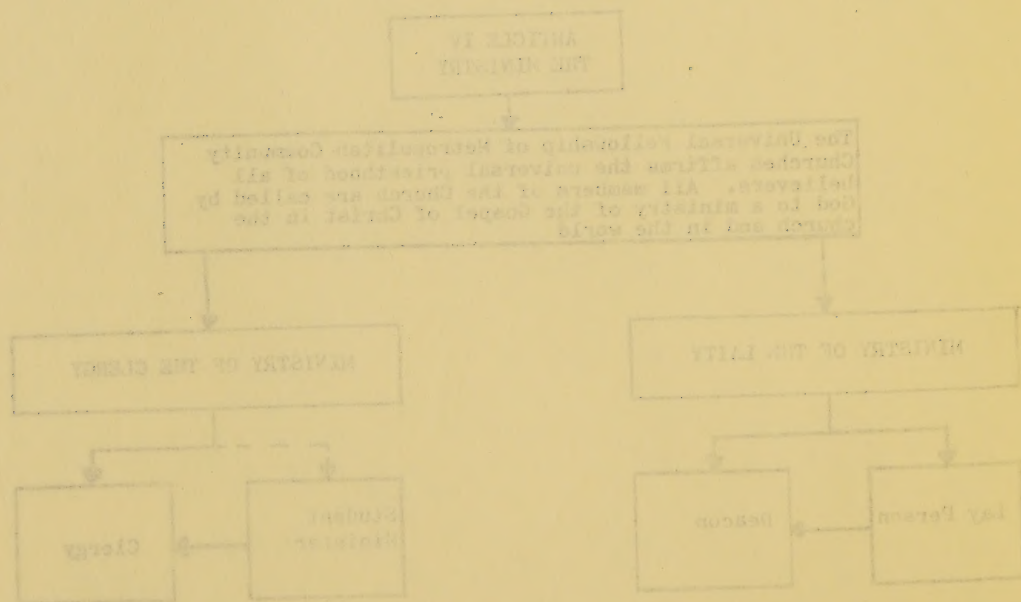
ARTICLE IV
THE MINISTRY



ARTICLE IV
THE MINISTRY



ARTICLE IV
THE MINISTRY



- A. The Universal Fellowship of Metropolitan Community Churches recognizes two orders of the professional Christian Ministry:

1. LICENSED MINISTERS:

- a. **QUALIFICATIONS:** Licensed ministers are those persons of demonstrated spiritual mind and life, administrative abilities, moral integrity, and educational background or equivalent experience to be determined by the Ministerial Credentials and Affairs Committee.
- b. **REQUIREMENTS:** In order to be licensed or to have a license renewed, such persons must be active members in a church of the Universal Fellowship of Metropolitan Community Churches and must submit an application to the Ministerial Credentials and Affairs Committee in accordance with procedures prescribed by the Board of Elders. Once the license is granted, it must be renewed annually by the Ministerial Credentials and Affairs Committee.
- c. **DUTIES:** The licensed minister may perform all functions of the ministry unless otherwise specified by the Ministerial Credentials and Affairs Committee.

3. **DISCIPLINE:** The Universal Fellowship of Metropolitan Community Churches cannot condone disloyalty or unbecoming conduct in the ministry, and, therefore, makes the following provisions for discipline and removal of ministers:

- a. Initiation of disciplinary action or removal and related procedures for professional ministers of the Universal Fellowship of Metropolitan Community Churches may be accomplished only by a formal statement of charges made by either 1) a majority vote of the local congregation affected, or 2) two ordained ministers of the Fellowship acting on facts known by them personally. The charges must be presented in writing, to the minister, to the Board of Elders, to the Ministerial Credentials and Affairs Committee, and to others directly affected. The document of charges is to be classified **CONFIDENTIAL**. At the time the charges are presented to the minister, the minister goes on inactive status but remains fully compensated until final disposition of all charges.
- b. Upon receipt of the document of charges, the Board of Elders and the Ministerial Credentials and Affairs Committee shall confer on the matter, appoint representatives to investigate the charges, and [if the representatives so recommend] schedule a hearing on the charges within 30 days or at the next General Conference, whichever shall occur first. All affected parties shall have a right to be heard at the hearing.
- c. At the close of the hearing, the Ministerial Credentials and Affairs Committee shall rule on each of the charges brought against the minister and, based upon these findings, shall vote to 1) reaffirm the credentials of the minister, 2) remove the credentials of the minister, and/or 3) impose such lesser sanctions on the minister as the Committee may deem appropriate. All decisions of the above process may be appealed in writing to the Board of Elders within 30 days of the decision.
- d. The decision of the Board of Elders is final in removal and disciplinary matters.

2. ORDAINED MINISTERS:

- a. **QUALIFICATIONS:** Ordained ministers are those individuals who have met all qualifications for the full ministry of the Church and are prepared to pastor, evangelize, teach, preach, lead in worship, and fulfill all other duties of the office. Ordained ministers are those individuals who are recognized as having made a full, lifetime commitment to be loyal professional ministers in the Universal Fellowship of Metropolitan Community Churches.
- b. **REQUIREMENTS:** To be considered for ordination, the person shall have been a licensed minister for at least one year. To become an ordained minister, the licensed minister must submit an application to the Ministerial Credentials and Affairs Committee in accordance with procedures prescribed by the Board of Elders. After questioning the candidate, the Committee will determine whether the candidate should be ordained. Such ordination shall extend throughout the lifetime of the ordained unless otherwise determined by the proper church authorities, as provided in these By-Laws.
- c. **DUTIES:** The ordained minister shall be required to shepherd his/her flock, to preach the Gospel as stated in the doctrine of the Universal Fellowship of Metropolitan Community Churches, as set forth in the Articles of Incorporation and By-Laws of the same, to administer the sacraments and to perform the rites of the Church, or to undertake other duly authorized ministries.
- d. **INACTIVE STATUS AND RETIREMENT:** Ordained ministers not occupying pastorates or other duly authorized ministries for a period of twelve [12] consecutive months are not eligible to vote as a minister at General Conference, District Conferences, or at a local congregational meeting. If, for a period of 12 consecutive months an ordained minister does not occupy a pastorate or other duly authorized ministry, he/she may be required to appear before the Ministerial Credentials and Affairs Committee for a review of his/her status as an ordained minister with the Universal Fellowship of Metropolitan Community Churches. At that time, the Ministerial Credentials and Affairs Committee has the right to remove his/her license.
- The exceptions to the above will be those ordained ministers who are retired after suitable years of service or because of reasons of ill health.

C. The Universal Fellowship of Metropolitan Community Churches recognizes two orders of the lay ministry within the jurisdiction of the local congregation:

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CURRENT BY-LAWS
DETAILED VIEW PAGE A-3

1. DEACONS:

- a. **QUALIFICATIONS:** The deacons are an historic office of service in the Church whose qualifications are indicated in 1 Timothy 3:8-14. Their purpose is to serve their local congregations under the jurisdiction of their pastors. Considering the great responsibilities and duties of the deacons, it is desirable that they not serve on the Board of Directors or in other church administrative offices.
- b. **REQUIREMENTS:** Deacons shall be members in good standing of their local church and be persons of spiritual mind, exemplary lives, joyful outlook, sound judgment and of proven dedicated service. Appropriate training for deacons must be provided by the pastor, or persons chosen by him/her, prior to any appointment to the position of deacon. All persons appointed by the pastor as deacons shall be approved by the local Board of Directors. The pastor and Board of Directors may review the appointment annually or at their discretion. The term of office for Deacons shall be for three (3) years. Persons may be reappointed at the end of any term.
- c. **DUTIES:** Deacons shall minister to those in need; the sick, the friendless, and those persons who may be in distress in accordance with the spiritual duties of the office. The duties may, if necessary and circumstances dictate, include administering the rites and sacraments under the authorization and under the direction of their pastor.
- d. **DISCIPLINE:** The pastor, together with a majority of the full Board of Directors, may vote to remove from office any deacon for disloyalty, unbecoming conduct or dereliction of duty. The pastor, together with a majority of the full Board of Directors, may impose for cause such lesser discipline as they may deem appropriate.
- e. Any specific matters of congregational approval or appeal not contained herein are left to local church option.

2. EXHORTERS:

- a. **QUALIFICATIONS:** Exhorters are qualified persons who feel called by the Lord to professional Christian ministry and for a limited time may serve in this position as a test of their calling under the direction of their pastor with the approval of the Board of Directors in their local churches. The term of an exhorter shall be for one (1) year. No person shall serve as an exhorter for more than five (5) terms. Persons seeking this position should have the same identifiable qualities as those required for the professional Christian ministry.
- b. **REQUIREMENTS:** Candidates for exhorter shall be members in good standing in their local church. Upon the pastor's recommendation the Board of Directors may approve the candidate as an exhorter. Assuming this post, the exhorter will engage in a program of spiritual and practical study under the direction of the pastor or at any appropriate recognized educational institution.
- c. **DUTIES:** Under the close supervision of the pastor, the exhorter may perform all duties as listed for deacons. At the discretion of the pastor the Exhorter may perform other duties within the area of Christian services. Exhorters shall not serve as assistant pastor, associate pastor, interim pastor or pastor of any church or mission. An Exhorter may be assigned to function as worship coordinator of a church, mission or study group where the pulpit is vacant.
- d. **DISCIPLINE:** Reasons and procedures for discipline or removal of exhorters are identical to those given in these By-Laws for deacons.
- e. Any specific matters of congregational approval or appeal not contained herein are left to local church option.

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11/1/80 LR

A. The Universal Fellowship of Metropolitan Community Churches recognizes two orders of the professional Christian Ministry:

1. LICENSED MINISTERS:

- a. **QUALIFICATIONS:** Licensed ministers are those persons of demonstrated spiritual mind and life, administrative abilities, moral integrity, and educational background or equivalent experience to be determined by the Ministerial Credentials and Affairs Committee.
- b. **REQUIREMENTS:** In order to be licensed or to have a license renewed, such persons must be active members in a church of the Universal Fellowship of Metropolitan Community Churches and must submit an application to the Ministerial Credentials and Affairs Committee in accordance with procedures prescribed by the Board of Elders. Once the license is granted, it must be renewed annually by the Ministerial Credentials and Affairs Committee.
- c. **DUTIES:** The licensed minister may perform all functions of the ministry unless otherwise specified by the Ministerial Credentials and Affairs Committee.

3. **DISCIPLINE:** The Universal Fellowship of Metropolitan Community Churches cannot condone disloyalty or unbecoming conduct in the ministry, and, therefore, makes the following provisions for discipline and removal of ministers:

- a. Initiation of disciplinary action or removal and related procedures for professional ministers of the Universal Fellowship of Metropolitan Community Churches may be accomplished only by a formal statement of charges made by either 1) a majority vote of the local congregation affected, or 2) two ordained ministers of the Fellowship acting on facts known by them personally. The charges must be presented in writing, to the minister, to the Board of Elders, to the Ministerial Credentials and Affairs Committee, and to others directly affected. The document of charges is to be classified **CONFIDENTIAL**. At the time the charges are presented to the minister, the minister goes on inactive status but remains fully compensated until final disposition of all charges.
- b. Upon receipt of the document of charges, the Board of Elders and the Ministerial Credentials and Affairs Committee shall confer on the matter, appoint representatives to investigate the charges, and [if the representatives so recommend] schedule a hearing on the charges within 30 days or at the next General Conference, whichever shall occur first. All affected parties shall have a right to be heard at the hearing.
- c. At the close of the hearing, the Ministerial Credentials and Affairs Committee shall rule on each of the charges brought against the minister and, based upon these findings, shall vote to 1) reaffirm the credentials of the minister, 2) remove the credentials of the minister, and/or 3) impose such lesser sanctions on the minister as the Committee may deem appropriate. All decisions of the above process may be appealed in writing to the Board of Elders within 30 days of the decision.
- d. The decision of the Board of Elders is final in removal and disciplinary matters.

2. ORDAINED MINISTERS:

- a. **QUALIFICATIONS:** Ordained ministers are those individuals who have met all qualifications for the full ministry of the Church and are prepared to pastor, evangelize, teach, preach, lead in worship, and fulfill all other duties of the office. Ordained ministers are those individuals who are recognized as having made a full, lifetime commitment to be loyal professional ministers in the Universal Fellowship of Metropolitan Community Churches.
- b. **REQUIREMENTS:** To be considered for ordination, the person shall have been a licensed minister for at least one year. To become an ordained minister, the licensed minister must submit an application to the Ministerial Credentials and Affairs Committee in accordance with procedures prescribed by the Board of Elders. After questioning the candidate, the Committee will determine whether the candidate should be ordained. Such ordination shall extend throughout the lifetime of the ordained unless otherwise determined by the proper church authorities, as provided in these By-Laws.
- c. **DUTIES:** The ordained minister shall be required to shepherd his/her flock, to preach the Gospel as stated in the doctrine of the Universal Fellowship of Metropolitan Community Churches, as set forth in the Articles of Incorporation and By-Laws of the same, to administer the sacraments and to perform the rites of the Church, or to undertake other duly authorized ministries.
- d. **INACTIVE STATUS AND RETIREMENT:** Ordained ministers not occupying pastorates or other duly authorized ministries for a period of twelve [12] consecutive months are not eligible to vote as a minister at General Conference, District Conferences, or at a local congregational meeting. If, for a period of 12 consecutive months an ordained minister does not occupy a pastorate or other duly authorized ministry, he/she may be required to appear before the Ministerial Credentials and Affairs Committee for a review of his/her status as an ordained minister with the Universal Fellowship of Metropolitan Community Churches. At that time, the Ministerial Credentials and Affairs Committee has the right to remove his/her license.
The exceptions to the above will be those ordained ministers who are retired after suitable years of service or because of reasons of ill health.

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1. The purpose of the project is to...

2. The purpose of the project is to...

3. The purpose of the project is to...

4. The purpose of the project is to...

5. The purpose of the project is to...

6. The purpose of the project is to...

1. DEACONS:

- a. **QUALIFICATIONS:** The deacons are an historic office of service in the Church whose qualifications are indicated in I Timothy 3:8-14. Their purpose is to serve their local congregations under the jurisdiction of their pastors. Considering the great responsibilities and duties of the deacons, it is desirable that they not serve on the Board of Directors or in other church administrative offices.
- b. **REQUIREMENTS:** Deacons shall be members in good standing of their local church and be persons of spiritual mind, exemplary lives, joyful outlook, sound judgment and of proven dedicated service. Appropriate training for deacons must be provided by the pastor, or persons chosen by him/her, prior to any appointment to the position of deacon. All persons appointed by the pastor as deacons shall be approved by the local Board of Directors. The pastor and Board of Directors may review the appointment annually or at their discretion. The term of office for Deacons shall be for three (3) years. Persons may be reappointed at the end of any term.
- c. **DUTIES:** Deacons shall minister to those in need; the sick, the friendless, and those persons who may be in distress in accordance with the spiritual duties of the office. The duties may, if necessary and circumstances dictate, include administering the rites and sacraments under the authorization and under the direction of their pastor.
- d. **DISCIPLINE:** The pastor, together with a majority of the full Board of Directors, may vote to remove from office any deacon for disloyalty, unbecoming conduct or dereliction of duty. The pastor, together with a majority of the full Board of Directors, may impose for cause such lesser discipline as they may deem appropriate.
- e. Any specific matters of congregational approval or appeal not contained herein are left to local church option.

2. EXHORTERS:

- a. **QUALIFICATIONS:** Exhorters are qualified persons who feel called by the Lord to professional Christian ministry and for a limited time may serve in this position as a test of their calling under the direction of their pastor with the approval of the Board of Directors in their local churches. The term of an exhorter shall be for one (1) year. No person shall serve as an exhorter for more than five (5) terms. Persons seeking this position should have the same identifiable qualities as those required for the professional Christian ministry.
- b. **REQUIREMENTS:** Candidates for exhorter shall be members in good standing in their local church. Upon the pastor's recommendation the Board of Directors may approve the candidate as an exhorter. Assuming this post, the exhorter will engage in a program of spiritual and practical study under the direction of the pastor or at any appropriate recognized educational institution.
- c. **DUTIES:** Under the close supervision of the pastor, the exhorter may perform all duties as listed for deacons. At the discretion of the pastor the Exhorter may perform other duties within the area of Christian services. Exhorters shall not serve as assistant pastor, associate pastor, interim pastor or pastor of any church or mission. An Exhorter may be assigned to function as worship coordinator of a church, mission or study group where the pulpit is vacant.
- d. **DISCIPLINE:** Reasons and procedures for discipline or removal of exhorters are identical to those given in these By-Laws for deacons.
- e. Any specific matters of congregational approval or appeal not contained herein are left to local church option.

The UFMCC affirms the universal priesthood of all believers. All members of the Church are called by God to a ministry of the Gospel of Christ in the church and in the world.

A. MINISTRY OF THE LAITY

1. THE PRIESTHOOD OF ALL BELIEVERS. The UFMCC affirms the ministry of every lay person of the UFMCC.

2. DEACONS. Their office is an historic ministry of service and aid within the Christian Church.

- a. Responsibilities: In accordance with the spiritual responsibilities of the office, deacons minister to those in need, the sick, the friendless, and those persons who may be in distress. Deacons may administer the rites and sacraments under the authorization and direction of their appointing authority. Considering the responsibilities of deacons, it is desirable that they not serve in church administrative offices.
- b. Qualifications: Deacons shall be members in good standing of a local church body and be persons of spiritual mind, exemplary lives, joyful outlook, sound judgement, and of proven dedicated service.
- c. Appointments: All persons appointed deacons by the pastors of Chartered Churches are subject to approval by the local Board of Directors. All persons appointed deacons in missions or study groups by the local interim pastor/worship coordinator are subject to approval by the district coordinators/world church extension officers and the interim/advisory Board of Directors. If the need arises, the district coordinator/world church extension officer may request the services of a deacon for district work. This request is subject to approval of the appointing authority and the Board of Home Missions. The term of office for Deacons shall be for three (3) years. Persons may be reappointed at the end of any term. Training before and after the appointment of deacons is the responsibility of the appointing authority and may be delegated.
- d. Discipline: Discipline of deacons is to be exercised by the appointing authority, together with a majority of the approving authority. For cause, the appointing authority may suspend a deacon from the exercise of a deacon's ministry for a period of not more than 30 days, and must report that suspension and the reasons for it to the approving authority. The appointing authority together with a majority of the approving authority may remove a deacon from office for disloyalty, unbecoming conduct, or dereliction of duty and may for cause impose lesser discipline. Decision made through the above process are final.

11/1/80 LR

The UFMCC affirms the universal priesthood of all believers. All members of the Church are called by God to a ministry of the Gospel of Christ in the church and in the world.

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GSS PROPOSED REVISIONS
DETAILED VIEW PAGE A-5

B. MINISTRY OF THE CLERGY

1. **Student Ministers** are qualified persons who feel called by God to professional Christian ministry and for a limited time may serve in this position as a test of their calling within a local congregation. (Their training and supervision will be monitored by the Board of Home Missions/World Church Extension Officers or any person/institution designated by them)

- a. **Responsibilities:** In accordance with their call and the test of that call, Student Ministers will concentrate on learning experiences. Those learning experiences shall include ministry in local congregations as well as academic studies. Student Ministers may administer the rites and sacraments under the authorization and direction of the appointing authority. Considering the responsibilities of Student Ministers, it is desirable that they not serve in church administrative offices. Student Ministers may serve as worship coordinators of churches, missions or study groups.
- b. **Qualifications:** Before being appointed a student minister, an individual must be a member in good standing of a congregation in this Fellowship and must have demonstrated a spiritual disposition, willingness and ability to do the study and work of a professional minister in this Fellowship.
- c. **Appointments:** All persons appointed student ministers by the pastors of chartered churches are subject to approval by the local Board of Directors. All persons appointed student ministers in missions or study groups by the local interim pastor/worship coordinator are subject to approval by the district coordinator/world church extension officer and the local interim/advisory board of directors. The student minister will engage in a program of spiritual and practical study under the direction of the (interim) pastor and/or through any appropriate, recognized educational agency. This program may be supplemented by the Board of Home Missions/World Church Extension Office or any person and/or agency designated by them. The term of a student minister shall be for one (1) year. No person shall serve as a student minister for more than a total of five (5) terms.
- d. **Discipline:** Reasons and procedures for discipline or removal of student ministers are identical to those given in these By-laws for deacons.

2. **Clergy.** Clergy are those persons of professed and demonstrated call to be professional Christian ministers who are spiritually and legally recognized by the Fellowship.

- a. **Responsibilities:** In accordance with their call, clergy administer the rites and sacraments of this Fellowship and perform all other functions of Christian ministry.
- b. **Qualifications:** Qualifications for the clergy are established by the M.C.A.C., subject to the approval of the general conference.
- c. **Credentials:** In accordance with procedures and standards established by the M.C.A.C. and subject to the approval of the general conference, credentials as professional ministers will be issued on a biennial or a lifetime basis.
- d. **Discipline:** The UFMCC cannot condone disloyalty or unbecoming conduct in the professional ministry and therefore the provisions for discipline and removal of credentials of clergy shall be defined by the M.C.A.C., subject to approval of the general conference.
- e. **Retirement:** UFMCC recognizes as honorably retired, clergy who retire after suitable years of service for age, illness or other compelling reasons. Such clergy shall be accorded all rights and privileges of the clergy.

11/1/80 LR

1. The first of these is the question of the nature of the evidence which is required to establish the existence of a conspiracy. It is not sufficient to show that the parties to the conspiracy have agreed to do something which is illegal or which is against the public interest. It is necessary to show that the parties have agreed to do something which is likely to result in the commission of a crime or in the commission of an act which is against the public interest.

2. The second of these is the question of the nature of the evidence which is required to establish the existence of a conspiracy. It is not sufficient to show that the parties to the conspiracy have agreed to do something which is illegal or which is against the public interest. It is necessary to show that the parties have agreed to do something which is likely to result in the commission of a crime or in the commission of an act which is against the public interest.

3. The third of these is the question of the nature of the evidence which is required to establish the existence of a conspiracy. It is not sufficient to show that the parties to the conspiracy have agreed to do something which is illegal or which is against the public interest. It is necessary to show that the parties have agreed to do something which is likely to result in the commission of a crime or in the commission of an act which is against the public interest.

4. The fourth of these is the question of the nature of the evidence which is required to establish the existence of a conspiracy. It is not sufficient to show that the parties to the conspiracy have agreed to do something which is illegal or which is against the public interest. It is necessary to show that the parties have agreed to do something which is likely to result in the commission of a crime or in the commission of an act which is against the public interest.

5. The fifth of these is the question of the nature of the evidence which is required to establish the existence of a conspiracy. It is not sufficient to show that the parties to the conspiracy have agreed to do something which is illegal or which is against the public interest. It is necessary to show that the parties have agreed to do something which is likely to result in the commission of a crime or in the commission of an act which is against the public interest.

6. The sixth of these is the question of the nature of the evidence which is required to establish the existence of a conspiracy. It is not sufficient to show that the parties to the conspiracy have agreed to do something which is illegal or which is against the public interest. It is necessary to show that the parties have agreed to do something which is likely to result in the commission of a crime or in the commission of an act which is against the public interest.

"A NEW MINISTRY"**SMALL GROUP ACTIVITY****BIBLICAL FOUNDATIONS OF LAY MINISTRY****I. INSTRUCTIONS TO LEADER: "INTRODUCTIONS"**

Ask people in your group to arrange themselves in a circle. Try to limit the group to no more than 10 persons. Always remember to keep the group on task--if they wander from the question at hand, gently remind them of the question under consideration.

As a means of allowing the group to become acquainted with one another, begin this session by asking each person to respond to the following question.

QUESTION: Introduce yourself to the group by first telling us your name, your home church and any position you hold there. Then, briefly tell us about the person who is most responsible for your becoming involved in MCC.

II. INSTRUCTION TO LEADER: "BIBLICAL FOUNDATIONS OF LAY MINISTRY"

In this section of the session, following these general directions:

- 1) Read the scripture text aloud to the group
- 2) Read the commentary after the scripture (if any) aloud to the group
- 3) Ask each person in the group to respond to the question(s)
Be sure to take one question at a time

SCRIPTURE: Matthew 28:18-20

"Jesus came up and spoke to them. He said, 'All authority in heaven and on earth has been given to me. Go, therefore, make disciples of all the nations; baptise them in the name of the Abba and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you. And know that I am with you always; yes, to the end of time.'"

COMMENTARY:

It has frequently been said that the Christian Church today lacks a clear understanding of why it exists. Two thousand years of tradition have tended to blur the Church's vision. Our heritage from the Reformation gives us an inadequate definition of the Church. This heritage sets forth the aims of the true Church as follows: The Word rightly proclaimed, sacraments purely administered, and church discipline properly exercised (Belgic Confession Article XXIX and Augsburg Confession Article VII).

COMMENTARY (CONTINUED):

Today, many churches are re-evaluating their purpose, reaching back into scripture to redefine their purpose. What they find as the basis of their existence is Jesus' Great Commission.

QUESTION: What does "make a disciple for Christ" mean to you?

QUESTION: Respond to one of the following questions

1. Describe an experience where you were personally involved in making a disciple for Christ.
2. Describe an experience where someone helped you become a better disciple for Christ.

SCRIPTURE: I Corinthians 12:4-7,14,18,20,27, and 14:12

"Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and it is the same God who inspires them in everyone. To each is given the manifestation of the Spirit for the common good. . . For the body does not consist of one member but of many. . . God arranged the organs in the body, each one of them, as God chose. . . there are many parts, yet one body. . . Now you are the body of Christ and individually members of it. . . since you are eager for manifestation of the Spirit, strive to excell in building up the church."

COMMENTARY:

Jesus' gave the Church its purpose: to make disciples of all nations. This tremendous task was given to all the body of Christ, regardless of title or position. To enable the Church to accomplish its task, God gave gifts to each believer so that the Church might be made stronger.

QUESTION: What is one gift that you feel God has given to you and how have you used it to "build up the Church?"

QUESTION: What is one gift you feel God has given you which you have not used and share with us what has prevented you from using that gift?

SCRIPTURE: Ephesians 4:11,12

"And Christ's gifts were that some should be. . .pastors and teachers for the equipment of the saints for the work of ministry for building up the body of Christ. . . "

COMMENTARY:

The implications of the preceeding three scriptures are this:

- 1) Jesus' commission to the Church to "make disciples of all nations. . ." is directed at the entire body of the Church, not just a select few.
- 2) Each Believer has a different function in the Body of Christ, but all have a ministry gift to build Christ's Church.
- 3) Pastors and teachers are given gifts to enable them to equip the body of the Church for the work of ministry.

Simply put, we all share in the responsibility of carrying out Christ's commission to the Church, we all have different gifts and functions which allows the Church as a whole to accomplish its mission, and lastly, pastors and teachers have been specifically called out to develop each Believer's gifts so that the body as a whole can function effectively in its ministry.

John R.W. Stott in Baptism and Fullness puts it like this:

"This fact, that every Christian has a gift and therefore a responsibility, and that no Christian is passed by and left without endowment, is fundamental to the New Testament doctrine of the Church. It should also transform the life of Christians and of churches. For the traditional image of the local church is of an overworked pastor, assisted perhaps by a small nucleus of dedicated workers, while the majority of members make little or no contribution to the church's life and work. It conjures up the picture rather of a bus (one driver, many drowsy passengers) than of a body (all members active, each contributing a particular activity to the health and effectiveness of the whole). . . Many local churches (and especially their pastors) complain that the congregation lacks gifted lay leadership, and this is the standard excuse for attempting little, and for preserving the control over what little is attempted firmly in the hands of the pastor. . . (However) if we take God at God's word, then we are committed to believe that God has endowed, or at least is willing to endow, each local church with all the gifts it needs for its life, health, growth, and work. Our duty is to pray that God will raise up gifted workers; to be constantly on the look-out for gifts which are either consciously buried or unconsciously neglected; to encourage people to exercise their God-given gifts (cf. I Timothy 4:14; II Timothy 1:6); and to ensure that they have opportunities to do so. Of course there is a place for volunteers who offer their services; but it is

COMMENTARY (CONTINUED):

"more healthy and more biblical for the church to be alert to the ways God is equipping and calling God's people to serve."

QUESTION: What is one way you personally encourage the individual development of lay ministry in your church?

QUESTION: What is one way you could encourage lay ministry within your church, but which you are not presently doing?

PART TWO

THE ROLE OF THE LAY PERSON IN TODAY'S CHURCH

INSTRUCTIONS TO LEADER:

Pass out a copy of the values grid sheet to each person if they do not already have one in their packet. Ask each person to list on the left side of the sheet ten (10) important things a lay person can do in the Christian church. Ask people to be specific in their list. Also, be sure to point out that they need not confine their list to things allowable under existing UFMCC By-laws.

After allowing sufficient time for each person to complete their list, give the following directions for filling in the columns:

- 1) In the first column, place a dollar sign (\$) next to any item which requires a substantial amount of money
- 2) In column 2, place a "T" next to any item which requires some training
- 3) In column 3, place a "C" next to any item which requires substantial amounts of time
- 4) In column 4, place a "P" next to any item requiring that you work with people
- 5) In column 5, place a "R" next to any item which requires you to take a risk of some kind
- 6) In column 6, place a "BL" next to any item which would require a change in Fellowship By-laws or local church policy
- 7) In column 7, place a "F" next to item which you frequently observe occurring in your local church
- 8) In column 8, place a "S" next to items which you seldom observe in your local church
- 9) In column 9, place a "*" next to item where training is provided by your local church

THE ROLE OF THE LAY PERSON IN TODAY'S CHURCH (CONTINUED):

INSTRUCTIONS (CONTINUED):

After the group has completed filling in their columns, ask them to respond to the following questions:

QUESTION: What is one item you described as occurring frequently in your local church? Why do you think it occurs frequently?

QUESTION: What is one item you described as occurring seldomly in your local church? Why do you think it occurs seldomly?

QUESTION: Are there any observations or patterns you detect on your sheet?

END OF PART TWO

1. We tried that before.
2. Our place is different.
3. It costs too much.
4. That's beyond our responsibility.
5. We're too busy to do that.
6. That's not my job.
7. It's too radical a change.
8. We don't have the time.
9. Not enough help.
10. That will make our equipment obsolete.
11. Our organization is too small (too big).
12. Not practical for busy people.
13. Our (Board, Committee, Members, Students, etc.) will never buy it.
14. We've never done it before.
15. Not that again!
16. Runs up our overhead (expenses).
17. We don't have the authority.
18. That's too ivory tower.
19. Let's get back to reality.
20. That's not our problem.
21. Why? It's still working today.
22. I don't like the idea.
23. You're right - but -
24. You're two years ahead.
25. We don't have equipment or room.
26. We're not ready for that.
27. We don't have personnel.
28. It isn't in the budget.
29. Can't teach an old dog new tricks.
30. Good thought but impractical.
31. Let's hold it in abeyance.
32. Let's give it more thought.
33. Put it in writing.
34. They'll laugh at us.
35. It's against policy.
36. Where did you dig that one up?
37. We did all right without it.
38. That's what to expect from this staff.
39. It's never been tried before.
40. Let's form a committee.
41. Has everyone else tried it?
42. I don't see the connection.
43. It won't work.
44. What you're really saying is
45. In your department (group, etc.) yes, in mine, no.
46. Let's all sleep on it.
47. I know a person who tried it. . . .
48. Too much trouble to change.
49. We've always done it this way.
50. It's impossible.

"A NEW MINISTRY"

Saturday, January 3, 1981

Metropolitan Community Church, Long Beach

SCHEDULE

9:30 - 10:00 a.m.	Registration
10:00 - 12:00	General Session I * Evaluation of the Proposed Revision of Article IV * Evaluation of Current UEMCC Government Structures and Systems
NOON - 1:30 p.m.	LUNCH
1:30 - 3:00 p.m.	Small Group Sessions * Biblical Foundations of Lay Ministry * The Role of the Lay Person in Today's Church
3:00 - 3:20 p.m.	BREAK
3:20 - 4:15 p.m.	General Session II * A Look to the Future
4:15 - 5:00 p.m.	Closing Remarks

1 - Carlton
2 - Bill Pellegrino
(3 - Course)
4 -

Acts 2:22-36

What does "make a
disciple" mean to
you?
Experience.
1 Cor 12:1 -
Eph 4:11-12

Let him look at himself
back ---

The UFMCC affirms the universal priesthood of all believers. All members of the Church are called by God to a ministry of the Gospel of Christ in the church and in the world.

DRAFT
GSS PROPOSED REVISIONS
DETAILED VIEW PAGE A-5

B. MINISTRY OF THE CLERGY

1. Student Ministers are qualified persons who feel called by God to professional Christian ministry and for a limited time may serve in this position as a test of their calling within a local congregation. (Their training and supervision will be monitored by the Board of Home Missions/World Church Extension Officers or any person/institution designated by them)
- a. *what are being they doing etc.* Responsibilities: In accordance with their call and the test of that call, Student Ministers will concentrate on learning experiences. Those learning experiences shall include ministry in local congregations as well as academic studies. Student Ministers may administer the rites and sacraments under the authorization and direction of the appointing authority. Considering the responsibilities of Student Ministers, it is desirable that they not serve in church administrative offices. Student Ministers may serve as worship coordinators of churches, missions or study groups.
- b. Qualifications: Before being appointed a student minister, an individual must be a member in good standing of a congregation in this Fellowship and must have demonstrated a spiritual disposition, willingness and ability to do the study and work of a professional minister in this Fellowship.
- c. Appointments: All persons appointed student ministers by the pastors of chartered churches are subject to approval by the local Board of Directors. All persons appointed student ministers in missions or study groups by the local interim pastor/worship coordinator are subject to approval by the district coordinator/world church extension officer and the local interim/advisory board of directors. The student minister will engage in a program of spiritual and practical study under the direction of the (interim) pastor and/or through any appropriate, recognized educational agency. This program may be supplemented by the Board of Home Missions/World Church Extension Office or any person and/or agency designated by them. The term of a student minister shall be for one (1) year. No person shall serve as a student minister for more than a total of five (5) terms.
- d. Discipline: Reasons and procedures for discipline or removal of student ministers are identical to those given in these By-laws for deacons.

- needs the new qualifications.*
2. Clergy. Clergy are those persons of professed and demonstrated call to be professional Christian ministers who are spiritually and legally recognized by the Fellowship.
- a. Responsibilities: In accordance with their call, clergy administer the rites and sacraments of this Fellowship and perform all other functions of Christian ministry.
- b. Qualifications: Qualifications for the clergy are established by the M.C.A.C. subject to the approval of the general conference.
- c. Credentials: In accordance with procedures and standards established by the M.C.A.C. and subject to the approval of the general conference, credentials as professional ministers will be issued on a biennial or a lifetime basis.
- d. Discipline: The UFMCC cannot condone disloyalty or unbecoming conduct in the professional ministry and therefore the provisions for discipline and removal of credentials of clergy shall be defined by the M.C.A.C., subject to approval of the general conference.
- e. Retirement: UFMCC recognizes as honorably retired, clergy who retire after suitable years of service for age, illness or other compelling reasons. Such clergy shall be accorded all rights and privileges of the clergy.
- needs to be spelled out.*

11/1/80 LR

MARGIN NOTES
(personal/
unofficial)

UNEDITED NOTES FROM GSS MEETING, June 13-15, 1980, TORONTO:
(Dick Follett)

Article IV

rationale:
"enabling"

The UFMCC affirms the universal priesthood of all believers. All members of the Church are called by God to a ministry of the Gospel of Christ in the church and in the world.

A. Ministry of the Laity

1. THE PRIESTHOOD OF ALL BELIEVERS. The UFMCC affirms the ministry of every lay person of the UFMCC.

2. DEACONS. Their office is an historic ministry of service and aid within the Christian Church.

a. Responsibilities: In accordance with the spiritual responsibilities of the office, deacons minister to those in need, the sick, the friendless, and those persons who may be in distress. Deacons may administer the rites and sacraments under the authorization and direction of their appointing authority. Considering the responsibilities of deacons, it is desirable that they not serve in church administrative offices.

b. Qualifications: Deacons shall be members in good standing of a local church body and be persons of spiritual mind, exemplary lives, joyful outlook, sound judgment, and of proven dedicated service.

c. Appointments: All persons appointed deacons by the pastors of Chartered Churches are subject to approval by the local Board of Directors. All persons appointed deacons in missions or study groups by the local interim pastor/worship coordinator are subject to approval by the district coordinators/world church extension officers and the interim/advisory Board of Directors. If the need arises, the district coordinator/world church extension officer may request the services of a deacon for district work. This request is subject to approval of the

*includes Boards
of Directors*

rationale:
moving toward
future full-time
district co-
ordinators

sense of GSS: may
also be exhorter-
evangelists.
deacons/SM may
refuse request

MARGIN NOTES

UNEDITED NOTES . . .

appointing authority and the Board of Home Missions. The term of office for Deacons shall be for three (3) years. Persons may be reappointed at the end of any term. Training before and after the appointment of deacons is the responsibility of the appointing authority and may be delegated.

d. Discipline: Discipline of deacons is to be exercised by the appointing authority, together with a majority of the approving authority. For cause, the appointing authority may suspend a deacon from the exercise of a deacon's ministry for a period of not more than 30 days, and must report that suspension and the reasons for it to the approving authority. The appointing authority together with a majority of the approving authority may remove a deacon from office for disloyalty, unbecoming conduct, or dereliction of duty and may for cause impose lesser discipline. Decisions made through the above process are final.

B. Ministry of the Clergy.

1. Student Ministers are qualified persons who feel called by God to professional Christian ministry and for a limited time may serve in this position as a test of their calling within a local congregation. [Their training and supervision will be monitored by the Board of Home Missions/World Church Extension Officers or any person/institution designated by them.]

a. Responsibilities: In accordance with their call and the test of that call, Student Ministers will concentrate on learning experiences. Those learning experiences shall include ministry in local congregations as well as academic studies. Student Ministers may administer the rites and sacraments under the authorization and direction of the appointing authority. Considering the responsibilities of Student

rationale:
"authority" is
office, not person

marked "hold" in
my notes but not
crossed out.
rationale: care of
the individual

MARGIN NOTESUNEDITED NOTES . . .

Ministers, it is desirable that they not serve in church administrative offices. Student Ministers may serve as worship coordinators of churches missions or study groups.

b. Qualifications: Before being appointed a student minister, an individual must be a member in good standing of a congregation in this Fellowship and must have demonstrated a spiritual disposition, willingness and ability to work well with others, and must show promise of ability to do the study and work of a professional minister in this Fellowship.

c. Appointments: All persons appointed student ministers by the pastors of chartered churches are subject to approval by the local Board of Directors. All persons appointed student ministers in missions or study groups by the local interim pastor/worship coordinator are subject to approval by the district coordinator/world church extension officer and the local interim/advisory board of directors. The student minister will engage in a program of spiritual and practical study under the direction of the (interim) pastor and/or through any appropriate, recognized educational agency. This program may be supplemented by the Board of Home Missions/World Church Extension Office or any person and/or agency designated by them. The term of a student minister shall be for one (1) year. No person shall serve as a student minister for more than a total of five (5) terms.

d. Discipline: Reasons and procedures for discipline or removal of student ministers are identical to those given in these By-Laws for deacons.

2. Clergy. Clergy are those persons of professed and demonstrated call to be professional Christian ministers who are spiritually and legally recognized by the Fellowship.

*rationale: U.S.
Govt. immigration
recognition--legal
status needed*

MARGIN NOTES

UNEDITED NOTES . . .

*rationale: unique
& various calls to
various forms of
ministry*

*rationale: pro-
cedural concerns need
not be spelled out
in by-laws*

*rationale: min-
isters from other
denominations
included here*

a. Responsibilities: In accordance with their call, clergy administer the rites and sacraments of this Fellowship and perform all other functions of Christian ministry.

b. Qualifications: Qualifications for the clergy are established by the M.C.A.C. subject to the approval of the general conference.

c. Credentials: In accordance with procedures and standards established by the M.C.A.C. and subject to the approval of the general conference, credentials as professional ministers will be issued on a biennial or a lifetime basis.

d. Discipline: The UFMCC cannot condone disloyalty or unbecoming conduct in the professional ministry and therefore the provisions for discipline and removal of credentials of clergy shall be defined by the M.C.A.C., subject to approval of the general conference.

e. Retirement: UFMCC recognizes as honorably retired, clergy who retire after suitable years of service for age, illness, or other compelling reasons. Such clergy shall be accorded all rights and privileges of the clergy.

-
1. Alan Fox will send copies of the work for review. Final copies will then be sent to each of us.
--Mark "GSS" on envelopes.
 2. Include rationale notes.
 3. District communications should begin after final copies and rationale.
 4. Develop questionnaires for grassroots input. Send proposed questions to Don Eastman.
 5. Next meeting: with M.C.A.C., probably 3rd week in January, Dallas?

A LOOK TO THE FUTURE

IDENTIFY SIGNIFICANT LAY MINISTRIES	LIST OBSTACLES TO BE OVERCOME	INDICATE ACTIONS WHICH CAN BE TAKEN TO OVERCOME OBSTACLES
Evangelism Visitation Organize social activities Prison Ministry Counseling Publication Committee Church maintenance Transportation, etc. Resource Committee Lay Partic. in Services Visitor Follow up.	<i>not church policy</i> <i>meeting time</i> <i>Committed leaders. Reluctance to share faith; time, lack of training; lack of listening.</i>	<i>Do your homework</i> <i>put it in writing - call on a leader</i>

		\$	mid training	Time	work people	Risk	Rn	Frequent	Seldom	Training provided	
1	Administration		T	C		R			S	*	
2	Lead worship		T		P	R			S	*	
3	Teach	\$	T	C	P	R			S		
4	Assist at communion				P			F		*	
5	Organize Fellowships	\$		C	P	R			S		
6	Preach		T	C	P	R			S		
7	Music Ministry		T	C		R		F	S		
8	Lead small groups		T	C	P	R		F		*	
9	Visitation				P	R		F	S	*	
10	Publications	\$	T	C		R			S		

1. Because training was provided.

"A NEW MINISTRY"

Saturday, January 3, 1981

Metropolitan Community Church, Long Beach

SCHEDULE

9:30 - 10:00 a.m.	Registration
10:00 - 12:00	General Session I * Evaluation of the Proposed Revision of Article IV * Evaluation of Current UFMCC Government Structures and Systems
NOON - 1:30 p.m.	LUNCH
1:30 - 3:00 p.m.	Small Group Sessions * Biblical Foundations of Lay Ministry * The Role of the Lay Person in Today's Church
3:00 - 3:20 p.m.	BREAK
3:20 - 4:15 p.m.	General Session II * A Look to the Future
4:15 - 5:00 p.m.	Closing Remarks

The Division of Extended Studies of
Samaritan Theological Institute

presents

Vocabularies of Faith: Toward an Ecumenical Christian Language

The Rev. Elder Nancy Wilson, instructor

A critical discussion of the varieties of Christian vocabularies, exploring the words we use to describe our faith and the relationship between language and faith. The day will include small group discussion as well as lecture. This topic is of particular importance for the Universal Fellowship today.

****Recommended preparatory reading:**

Cleaning Up the Christian Vocabulary:

Words That Confuse and Divide

by Vernard Eller

(The Brethren Press, Elgin, Ill., 1976)

Saturday, May 2, 1981

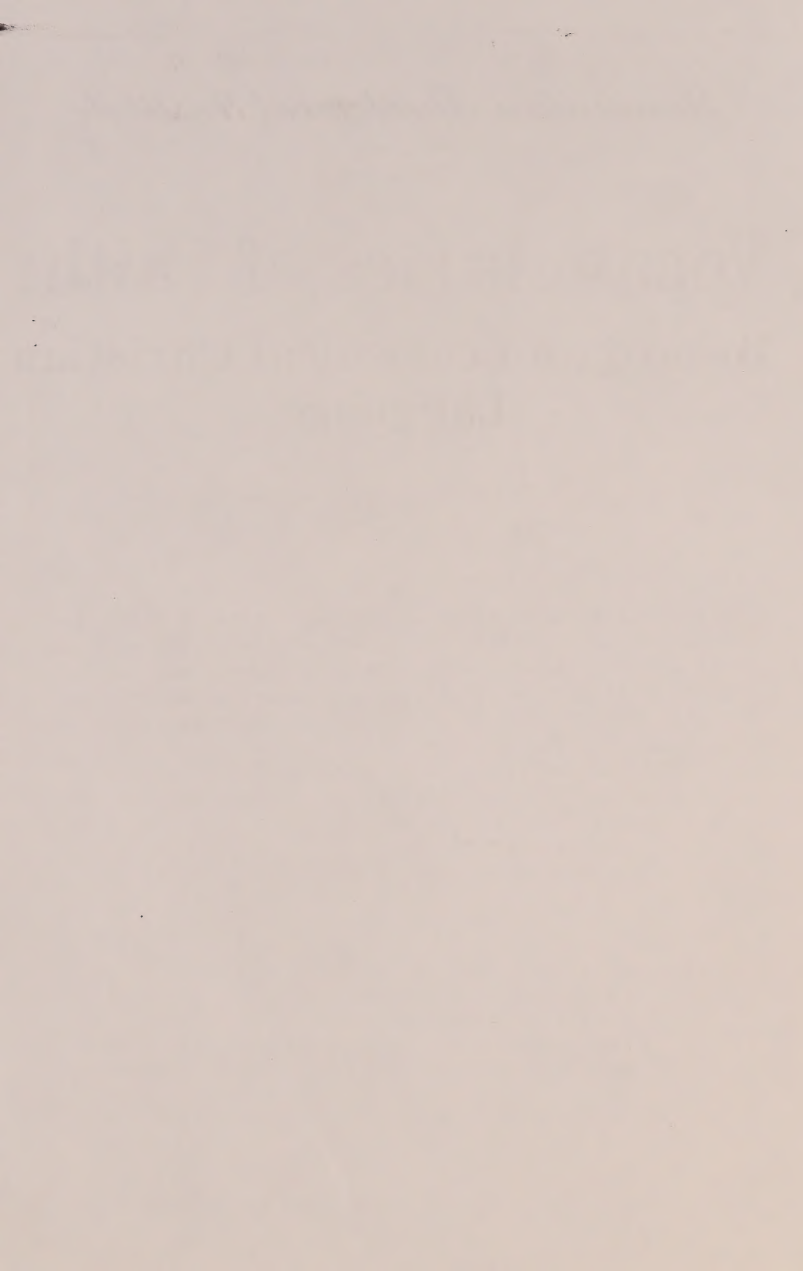
10:00 AM - 4:30 PM

(one half hour break)

Samaritan Theological Institute
5300 Santa Monica Blvd. suite 104

tuition: \$10.00 audit / \$20.00 credit

An Important Topic For the Universal Fellowship Today



Essential Information about Samaritan Theological Institute

Presented at U.F.M.C.C. Ministers' Conference

Detroit, Michigan, 25 March 1981:

STI Staff: Rev. James Sandmire, Chair, Board of Regents
Dr. Richard J. Follett, Executive Director and Dean of the Resident College
Rev. J. Dennis "Pepper" Shields, Registrar and Dean of the Division of Extended Studies
Rev. Dr. Jeffrey D. Pulling, Director of the Resource Center
Mr. Terry L. Stiles, Coordinator of the EXCEL Movement
Rev. Lucia A. Chappelle, Office Manager

Address: 5300 Santa Monica Boulevard, Suite 104, Los Angeles, CA 90029

Telephone: 213-464-5106 (Rev. Pulling: 415-533-4848)

Facts:

- I. STI can no longer be thought of as a tiny, little school. Rapid expansion of the resident program and the correspondence enrollment is occurring.
- II. STI is moving toward a day school program as well as the evening program for Los Angeles area students. The Division of Extended Studies is expanding rapidly.
- III. STI's net physical worth (estimated conservatively) is \$58,555. Accreditation is much closer than we had realized.
- IV. STI has a grant writer working on a commission basis for two major grants:
 - a. sustaining funds
 - including teaching salaries
 - including research salaries
 - including library needs
 - b. a major outreach conference next winter

Needs:

- I. At the moment, STI needs seed money badly. Funds to carry us through Samaritan Sunday must be found quickly.
- II. We need your suggestions for foundations, agencies, etc. for our grant applications. Please see any of the staff members during the conference with your suggestions.
- III. STI needs continued feedback from all points of view in the Fellowship. By some, we are considered too liberal; by others, we are considered too conservative. By all, we wish to be considered seekers of God's truth--wherever that may take us.

Support for YOU:

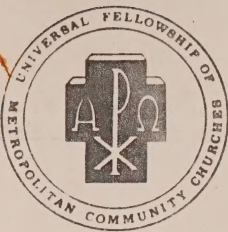
We encourage folks to take the U.F.M.C.C. Polity Course before General Conference. (Allow ten weeks for the course itself; allow three weeks processing time from your application date.)

Support for US:

Samaritan Sunday, '3 May 1981.

Our goal is \$15,000 this year: less than \$100 per congregation Fellowship-wide. These operating funds will carry us through until September/October when grant monies should become available.

NOTE: STI promises never again to seek sustaining funds once our grants begin coming through. To write those grants, we need seed monies now. Thank you for letting us help you more fully.



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029(213) 464-5100

UFMCC International Ministers Conference

March 23-26, 1981

Tamarack Village, Michigan

TENTATIVE SCHEDULE

Monday, March 23

Arrive in the morning.

12:00 Noon: Lunch

2:00-5:00: "THE STATE OF THE FELLOWSHIP"; time of sharing with the Board of Elders, etc.

5:30: Dinner

6:30-8:00: DISCUSSION with members of the Elders Task Force on Inclusive Language.

8:30: Worship: Reverend Jeffrey Pulling, preaching

- - - - -

Tuesday, March 24

8:30: Breakfast

10:00-12:00 Noon: SEMINAR with All Persons

12:00 Noon: Lunch

3:00-5:00: All Persons

5:30: Dinner

6:30-8:30: All Persons

8:30: Worship: Reverend Dusty Pruitt, preaching

- - - - -

Wednesday, March 25

8:30: Breakfast & presentation on the future of Samaritan Theological Institute: Reverend Jim Sandmire.

10:00-12:00 Noon: All Persons

12:00 Noon: Lunch

3:00-5:00: STI Seminar: "INCARNATION AND MALE AND FEMALE SEXUALITY", Reverend Jeff Pulling, Reverend Karen Ziegler & Mr. Jim Kerber, instructors.

5:30: Dinner

6:30-8:30: STI Seminar continued

8:30: Worship: Reverend Steve Pieters, preaching

The Reverend Troy D. Perry, Founder

Thursday, March 26

8:30: Breakfast

10:00-12:00 Noon: STI Seminar continued

12:00 Noon: Lunch

1:00-3:00: "HOW DO WE PROVIDE ADEQUATE PASTORING FOR PASTORS AND THOSE INVOLVED IN MINISTRY?" An open discussion with the Sub-Committee on Pastoral Concerns of the MCAC.

3:30: Closing prayer

- - - - -
In addition to this schedule, please be aware that All Persons will be available for individual consultation; and that the Sub-Committee on Pastoral Concerns will sponsor a time of sharing for those who have been involved with Cuban Refugee Resettlement. We recognize what a tremendous demand this has placed on local Churches and pastors emotionally, mentally and in terms of resources. We want to enable a time to air feelings, to ask questions, to share experiences, and to learn from each other and to care for each other.

Reverend Jean Hart is coordinating worship planning; if you are interested in participating in worship, or wish to submit suggestions, please write to her c/o DeColores MCC, 7116 Alabama, Canoga Park, CA 91303. Thank you.

Remember, all registration forms are due at the UFMCC offices no later than March 10. If you need housing before or after Conference, you must let us know very soon.

USE OF CAMP BUILDINGS

1. Please do not leave the lights on when cabins (or the lodges) are not in use. Help us conserve energy.
2. No foods of any kind are permitted in the cabins. Snacks brought from home can be put in the kitchen.
3. No beds, mattresses, or pillows are to be taken from cabins for use out-of-doors.
4. Please close all doors. This will insure the comfort of those using the cabins.
5. Waste baskets and brooms are available in each cabin. DO NOT place clothing on heater to dry; they will burn. LEAVE THERMOSTAT AS SET. Do not have windows open if heat is on. The maintenance supervisor or the camp representative should be called to readjust the building thermostats.
7. The fire exit (rear) door of each cabin should be kept closed. It is to be used in emergencies only.
8. Boots and overshoes should be left on cabin (and lodge) porches, or in rain gear closet.
9. Ice skates must NOT be worn in cabins or lodges. Change on lodge porch and keep them in lodge.
10. When children or teenagers use cabins, at least one adult must be assigned and sleep in each cabin.
11. No writing, carving, etc. is permitted on camp facilities.
12. Check with maintenance supervisor regarding the use of electrical appliances or extension cords in cabins or lodge.
13. No ball playing inside lodges or near any building.
14. Please report any breakdowns or damage immediately. Group will be held financially responsible for the facilities and equipment they use.

SMOKING IS NOT PERMITTED IN THE CABINS.

SMOKING IS ALLOWED IN THE LODGES AND OUT-OF-DOORS.

PLEASE USE ASHTRAYS INDOORS AND FIELD-STRIP CIGARETTES OUTDOORS.

NO ALCOHOL ALLOWED

PERRYVILLE ROAD

PIONEER
SKILLS
CENTER

OFFICE

DEROY

WARMING HUT

FISHMAN

Tamarack
Lake

Phipps
Lake

NATURE CTR.

TRIP CTR.

STAFF
HOUSING

SHERUTH

AMPI THEATRE

AUD

BERMAN

NATURE TRAIL AREA

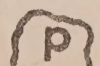
LEVISON

BACSTOP

WELL

SAWMILL SITE

TAMARACK
OUTDOOR
EDUCATION
CENTER



OFFICE
Bylaws

UNIVERSAL FELLOWSHIP *of* METROPOLITAN COMMUNITY CHURCHES

Post Office Box 5570 — Los Angeles, CA 90055
Telephone [213] 680-2111



BY-LAWS

Revised at General Conference VIII
Denver, Colorado — August, 1977

12

First printing: November 1977
Second printing: April 1978

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NOTES

**THE UNIVERSAL FELLOWSHIP OF
METROPOLITAN COMMUNITY CHURCHES**

BY-LAWS

[Revised at General Conference VIII in Denver, Colorado, August, 1977]

**ARTICLE I
NAME**

- A. The name of this Fellowship shall be the **UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES**.
- B. Each affiliated local church group will use the name **METROPOLITAN COMMUNITY CHURCH** as part of its official title. The group may add either a prefix or suffix to distinguish it from other affiliated local church groups, such as: "Grace Metropolitan Community Church", "Metropolitan Community Church of Tallahassee", "Metropolitan Community Church, Ashland Study Group" or "Springfield Mission, Metropolitan Community Church".

**ARTICLE II
PURPOSE**

The objective of this Fellowship shall be:

- A. To bind together churches for the purpose of sharing in the worship of God in the Christian tradition, and to make God's will dominant in the lives of all people, individually and collectively, as set forth in the Holy Scriptures.
- B. To set up bodies for instruction in theology and in allied subjects for the propagation of the teachings of the Christian faith, as accepted by the General Conference of the Universal Fellowship of Metropolitan Community Churches.
- C. To instruct and encourage those who offer themselves to the teaching and philosophy as received by this body.
- D. To do all things that are compatible with the work of a Christian church.

**ARTICLE III
DOCTRINE, SACRAMENTS AND RITES**

- A. **DOCTRINE:** Christianity is the revelation of God in Jesus Christ and is the religion set forth in the scriptures. The Old Testament foretells him, the New Testament presents him, and the Christian Church proclaims him in every age and in every land.

Founded in the interest of offering a church home to all who confess and believe, the Universal Fellowship of Metropolitan Community Churches moves in the mainstream of Christianity.

Our faith is based upon the principles outlined in the historic creeds: Apostles and Nicene.

We believe:

1. In one triune God, of one substance, in the persons of the Father, Son, and Holy Spirit, omnipotent, omnipresent and omniscient, God being the Creator of all, the Prime Mover and Spirit of the Universe.
2. That the Bible is the divinely inspired Word of God, showing forth

God to every person through the law and the prophets, and finally, completely and ultimately on earth in the being of Jesus Christ.

3. That Jesus . . . The Christ . . . historically recorded as living some 2,000 years before this writing, is the Father's most divine Son, as well as being the Son of Man, born of Woman. And that by total subsequence to God, the Father, Jesus has demonstrated once and forever that all people are likewise Children of God, being spiritually made in God's image.

4. That the Holy Spirit is God making known God's love and interest to all people. The Holy Spirit is God, available to and working through all who are willing to place their welfare in God's keeping.

5. Every person is justified by Grace to God through faith in Jesus Christ.

6. We are saved from loneliness, despair and degradation through God's gift of grace, as was declared by our Master. Such grace is not earned, but is a pure gift from a God of pure love. We further commend the Fellowship of the Faithful to a life of prayer; to seek genuine forgiveness for unkind, thoughtless, and unloving acts; and to a committed life of Christian service.

7. The Church serves to bring all people to God through Christ. To this end, it shall arrange for regular services of worship, prayer, interpretation of the Scriptures, and edification through the teaching and preaching of the Word.

B. SACRAMENTS: This church embraces two holy Sacraments:

1. **BAPTISM** by water and the Spirit, as recorded in the Scriptures, shall be a sign of the dedication of each life to God and God's service. Through the words and acts of this sacrament, the recipient is identified as God's own Child.

2. **HOLY COMMUNION** is the partaking of blessed bread and wine in accordance with our Lord's words: "This is my body . . . this is my blood." [Matthew 26:26-28]

All who believe, confess, repent and seek God's love through Christ, after examining their own consciences, may freely participate in the communal meal, signifying their desire to be received into his fellowship, to be saved by his sacrifice, to participate in his resurrection, and to commit their lives anew to his service.

C. RITES: The Rites of the Church as performed by its duly authorized ministers shall consist of the following:

1. The **RITE OF ORDINATION** is the setting apart of duly qualified persons for the professional ministry of this church. It is evidenced by the laying on of hands by authorized Ordained ministers, pursuant to these By-Laws.

2. The **RITE OF ATTAINING MEMBERSHIP IN THE CHURCH**, Mission or Study Group shall be conducted by the minister or Worship Coordinator before a local congregation at any regular worship service. After completing classes for instruction in the beliefs and doctrines of the

church, membership in the Church, Mission or Study Group may be achieved by baptized Christians through a letter of transfer from a recognized Christian body or through affirmation of faith.

3. The RITE OF HOLY UNION and the RITE OF HOLY MATRIMONY are the spiritual joining of two persons in a manner fitting and proper by a duly authorized minister of the Church. After both persons have been counseled and appraised of their responsibilities one towards the other, this rite of conferring God's blessing may be performed.
4. The RITE OF FUNERAL OR MEMORIAL SERVICE is to be fittingly conducted by the ministers of the Church for the deceased.
5. The RITE OF LAYING ON OF HANDS or prayer for the healing of the sick in mind, body or spirit is to be conducted by the ministers of the Church, at their discretion, upon request.
6. The RITE OF BLESSING may be conducted by the ministers of the Church for persons, things and relationships, when deemed appropriate by the minister. This includes the dedication of a church building to the glory of God.

ARTICLE IV MINISTRY

- A. The Universal Fellowship of Metropolitan Community Churches recognizes two orders of the professional Christian Ministry:

1. LICENSED MINISTERS:

- a. **QUALIFICATIONS:** Licensed ministers are those persons of demonstrated spiritual mind and life, administrative abilities, moral integrity, and educational background or equivalent experience to be determined by the Ministerial Credentials and Affairs Committee.
- b. **REQUIREMENTS:** In order to be licensed or to have a license renewed, such persons must be active members in a church of the Universal Fellowship of Metropolitan Community Churches and must submit an application to the Ministerial Credentials and Affairs Committee in accordance with procedures prescribed by the Board of Elders. Once the license is granted, it must be renewed annually by the Ministerial Credentials and Affairs Committee.
- c. **DUTIES:** The Licensed Minister may perform all functions of the ministry unless otherwise specified by the Ministerial Credentials and Affairs Committee.

2. ORDAINED MINISTERS:

- a. **QUALIFICATIONS:** Ordained ministers are those individuals who have met all qualifications for the full ministry of the Church and are prepared to pastor, evangelize, teach, preach, lead in worship, and fulfill all other duties of the office. Ordained ministers are those individuals who are recognized as having made a full, life-time commitment to be loyal professional ministers in the Universal

Fellowship of Metropolitan Community Churches.

b. **REQUIREMENTS:** To be considered for ordination, the person shall have been a Licensed minister for at least one year. To become an Ordained minister, the Licensed minister must submit an application to the Ministerial Credentials and Affairs Committee in accordance with procedures prescribed by the Board of Elders. After questioning the candidate, the Committee will determine whether the candidate should be ordained. Such ordination shall extend throughout the lifetime of the ordained unless otherwise determined by the proper church authorities, as provided in these By-Laws.

c. **DUTIES:** The Ordained minister shall be required to shepherd his/her flock, to preach the Gospel as stated in the doctrine of the Universal Fellowship of Metropolitan Community Churches, as set forth in the Articles of Incorporation and By-Laws of the same, to administer the sacraments and to perform the rites of the Church, or to undertake other duly authorized ministries.

d. **INACTIVE STATUS AND RETIREMENT:** Ordained ministers not occupying pastorates or other duly authorized ministries for a period of twelve [12] consecutive months are not eligible to vote as a minister at General Conference, District Conferences, or at a local congregational meeting. If, for a period of 12 consecutive months an Ordained minister does not occupy a pastorate or other duly authorized ministry, he/she may be required to appear before the Ministerial Credentials and Affairs Committee for a review of his/her status as an Ordained minister with the Universal Fellowship of Metropolitan Community Churches. At that time, the Ministerial Credentials and Affairs Committee has the right to remove his/her license.

The exceptions to the above will be those Ordained ministers who are retired after suitable years of service or because of reasons of ill health.

3. **DISCIPLINE:** The Universal Fellowship of Metropolitan Community Churches cannot condone disloyalty or unbecoming conduct in the ministry, and, therefore, makes the following provisions for discipline and removal of ministers:

a. Initiation of disciplinary action or removal and related procedures for professional ministers of the Universal Fellowship of Metropolitan Community Churches may be accomplished only by a formal statement of charges made by either 1) a majority vote of the local congregation affected, or 2) two Ordained ministers of the Fellowship acting on facts known by them personally. The charges must be presented in writing, to the minister, to the Board of Elders, to the Ministerial Credentials and Affairs Committee, and to others directly affected. The document of charges is to be classified **CONFIDENTIAL**. At the time the charges are presented to the minister, the minister goes on inactive status but remains fully compensated until final disposition of all charges.

b. Upon receipt of the document of charges, the Board of Elders and the Ministerial Credentials and Affairs Committee shall confer on the matter, appoint representatives to investigate the charges,

and [if the representatives so recommend] schedule a hearing on the charges within 30 days or at the next General Conference, whichever shall occur first. All affected parties shall have a right to be heard at the hearing.

c. At the close of the hearing, the Ministerial Credentials and Affairs Committee shall rule on each of the charges brought against the minister and, based upon these findings, shall vote to 1) reaffirm the credentials of the minister, 2) remove the credentials of the minister, and/or 3) impose such lesser sanctions on the minister as the Committee may deem appropriate. All decisions of the above process may be appealed, in writing, to the Board of Elders within 30 days of the decision.

d. The decision of the Board of Elders is final in removal and disciplinary matters.

B. MINISTERS FROM OTHER DENOMINATIONS: It is the policy of the Universal Fellowship of Metropolitan Community Churches in accepting ministers from other Christian denominations, to receive them in the rank of Licensed ministers. The Ministerial Credentials and Affairs Committee shall investigate such candidates in the same manner as other candidates for the licensed ministry to determine whether they are worthy of the ministry.

C. The Universal Fellowship of Metropolitan Community Churches recognizes two orders of the lay ministry within the jurisdiction of the local congregation:

1. DEACONS:

a. **QUALIFICATIONS:** The Deacons are an historic office of service in the Church whose qualifications are indicated in I Timothy 3:8-14. Their purpose is to serve their local congregations under the jurisdiction of their pastors. Considering the great responsibilities and duties of the Deacons, it is desirable that they not serve on the Board of Directors or in other church administrative offices.

b. **REQUIREMENTS:** Deacons shall be members in good standing of their local church and be persons of spiritual mind, exemplary lives, joyful outlook, sound judgement and of proven dedicated service. Appropriate training for Deacons must be provided by the pastor, or persons chosen by him/her, prior to any appointment to the position of Deacon. All persons appointed by the pastor as Deacons shall be approved by the local Board of Directors. The pastor and Board of Directors may review the appointment annually or at their discretion. The term of office for Deacons shall be for three (3) years. Persons may be reappointed at the end of any term.

c. **DUTIES:** Deacons shall minister to those in need; the sick, the friendless, and those persons who may be in distress in accordance with the spiritual duties of the office. The duties may, if necessary and circumstances dictate, include administering the rites and sacraments under the authorization and under the direction of their pastor.

d. **DISCIPLINE:** The pastor, together with a majority of the full

Board of Directors, may vote to remove from office any Deacon for disloyalty, unbecoming conduct or dereliction of duty. The pastor, together with a majority of the full Board of Directors, may impose for cause such lesser discipline as they may deem appropriate.

- e. Any specific matters of congregational approval or appeal not contained herein are left to local church option.

2. EXHORTERS:

a. **QUALIFICATIONS:** Exhorters are qualified persons who feel called by the Lord to professional Christian ministry and for a limited time may serve in this position as a test of their calling under the direction of their pastor with the approval of the Board of Directors in their local churches. The term of an Exhorter shall be for one (1) year. No person shall serve as an Exhorter for more than five (5) terms. Persons seeking this position should have the same identifiable qualities as those required for the professional Christian ministry.

b. **REQUIREMENTS:** Candidates for Exhorter shall be members in good standing in their local church. Upon the pastor's recommendation the Board of Directors may approve the candidate as an Exhorter. Assuming this post, the Exhorter will engage in a program of spiritual and practical study under the direction of the pastor or at any appropriate recognized educational institution.

c. **DUTIES:** Under the close supervision of the pastor, the Exhorter may perform all duties as listed for Deacons. At the discretion of the pastor the Exhorter may perform other duties within the area of Christian services. Exhorters shall not serve as Assistant Pastor, Associate Pastor, Interim Pastor or Pastor of any church or mission. An Exhorter may be assigned to function as Worship Coordinator of a church, mission or study group where the pulpit is vacant.

d. **DISCIPLINE:** Reasons and procedures for discipline or removal of Exhorters are identical to those given in these By-Laws for Deacons.

- e. Any specific matters of congregational approval or appeal not contained herein are left to local church option.

ARTICLE V GOVERNMENT, ORGANIZATION AND OFFICERS

A. GOVERNMENT:

1. This Fellowship acknowledges the Holy Scriptures interpreted by the Holy Spirit in conscience and faith as its guide in faith, discipline and government.

2. The government of this Fellowship is vested in its Elders, Ministers and church delegates, who exert the right of control in all of its affairs, subject to the provisions of its Articles of Incorporation and By-Laws.

3. This Fellowship is amenable to no outside ecclesiastical jurisdiction,

but accepts the obligation of mutual consent, comity and cooperation involved in the free fellowship of other churches, and does pledge itself to share in their common aims and endeavors subject to the expressed approval of its membership.

4. Geographical Districts and District Conferences, as defined by these By-Laws, are set forth for the sole purposes of Christian fellowship, mutual cooperation and other objectives as set forth in these By-Laws.
5. A local church of the Universal Fellowship of Metropolitan Community Churches is that church which subscribes to the government and doctrine of the Universal Fellowship of Metropolitan Community Churches, and has been chartered by the same, and is listed in the minutes of the General Conference.
6. The government of the local Chartered churches in the Fellowship is vested in its members who exert the right to control all of its affairs, subject to the provisions of its Articles of Incorporation and By-Laws, and those of the General Conference of the Fellowship. The local Chartered church is amenable only to its membership and the By-Laws of the Universal Fellowship of Metropolitan Community Churches.

B. FELLOWSHIP:

1. **ELDERS:** The Board of Elders of the Universal Fellowship of Metropolitan Community Churches is that body authorized by the General Conference to carry on the administrative affairs of the Universal Fellowship of Metropolitan Community Churches between General Conferences in an orderly manner. This board shall consist of seven (7) members, which shall be expanded to nine (9) members by the General Conference once the number of chartered churches reaches one hundred (100). It is desirable that the General Conference shall elect members of the Board of Elders so that this board is geographically representative of the Fellowship.

a. **QUALIFICATIONS:** Elders must be those individuals of obvious spiritual quality and leadership who are mature and have sound judgement and a proven record of accomplishment within the Fellowship.

b. **REQUIREMENTS:** A nominations committee composed of one lay person and one minister from each District elected respectively by the lay delegates and clergy at the District Conference immediately preceding the General Conference shall receive and review any and all nominations for the position of Elder. This committee will then present to the General Conference qualified nominees for the purpose of filling the position(s) available. Nominations may be made from the floor of General Conference. The Nominations Committee shall make its report at the first business meeting of General Conference. The nominees shall present themselves before the delegates for open questioning as determined by the Nominations Committee. The election shall be held no less than two (2) days after the nominations. The term of office for a member of the Board of Elders will be four (4) years.

c. **DUTIES:** It is the responsibility of the Board of Elders to establish and make appointments to the various Fellowship boards,

commissions, committees and institutions. The Board is also empowered to collect and disburse funds for the advancement and growth of this church. In addition, this Board is charged to carry out all directives of the General Conference. All actions of this Board must be reported to, and approved by, each General Conference except where specifically provided for in these By-Laws.

When church bodies or members of the Fellowship raise a question of interpretation of the By-Laws, by official action the Board of Elders — as the administrative body of the Fellowship — is authorized to issue an advisory interpretation of the By-Laws for that situation. Such interpretations shall be referred to the By-Laws Committee for evaluation and incorporation into the normal By-Law revision process.

The Moderator is elected by and from the Board of Elders and is the chief administrative officer of the Fellowship. He/She shall also preside over the General Conference. A Vice-Moderator, Clerk and Treasurer shall also be elected by and from the Board. In case of a vacancy, the Board may fill such position for the remainder of the term by the appointment of a qualified person who meets the above-stated requirements. Such persons must be specifically approved by the next General Conference.

d. **DISCIPLINE:** The Universal Fellowship of Metropolitan Community Churches cannot condone disloyalty or unbecoming conduct on the part of its Elders, and, therefore, makes the following provisions for discipline or removal:

All charges against an Elder must be submitted in written form, signed by a minimum of ten (10) Ordained ministers, and ratified by the Boards of Directors of ten (10) chartered churches. The Board of Elders will then review the charges, and, upon majority vote of the full Board, may remove the Elder or take other such action as they may deem appropriate. The Elder must be given written notice of the charges, and, at that time, becomes inactive but has the right to appear on his/her behalf before the Board of Elders. The only appeal from the decision of the Board of Elders will be to the General Conference of the Fellowship, and written notice of such appeal must be filed with the Clerk of the Board of Elders within thirty (30) days.

2. **FELLOWSHIP BOARDS, COMMISSIONS, COMMITTEES AND INSTITUTIONS:** The following must be standing committees of this Fellowship: The Ministerial Credentials and Affairs Committee; the Fellowship By-Laws Committee; and the Commission on Fellowship, Faith and Order.

All other Fellowship Boards, Commissions, Committees and Institutions must be called into existence by either the General Conference or the Board of Elders. These groups are responsible to, and operate under, the direction of the Board of Elders and, therefore, are also accountable to the General Conference.

C. DISTRICT:

1. **DISTRICT COORDINATOR:** The District Coordinator shall be a Licensed or Ordained minister elected by a District Conference for a specified term determined by that conference. It is the duty of the District Coordinator to act as Moderator at all District Conferences, to act as the official representative of the Board of Elders in the District where the District Coordinator is elected to serve, and to see — with the Board of

Elders -- that every mission and church within his/her jurisdiction is supplied with a pastor and every study group is supplied with a worship coordinator. It shall be the right and duty of the District Coordinator to visit all local church bodies within his/her district. The District Coordinator shall also serve as Chairperson of the District Board of Home Missions.

2. **OTHER DISTRICT OFFICES:** All other district offices shall be determined by the individual districts. Each district must have procedures for the collection and disbursement of monies, and for the keeping of adequate records concerning their activities. All of the monies must be reported to the Board of Elders on a regular, quarterly basis.

3. **DISTRICT BOARD OF HOME MISSIONS:** This board shall be comprised of all the pastors of all chartered churches within the District as well as the elected representative(s) to the Office of Lay Concerns. It shall be the function of this board to direct the establishment, life and growth of study groups and missions.

4. **DISCIPLINE:** The Universal Fellowship of Metropolitan Community Churches cannot condone disloyalty or unbecoming conduct on the part of its district officers and, therefore, makes the following provisions for discipline or removal:

All charges must be submitted to the District Coordinator or other district officers in written form, signed by a minimum of three (3) Licensed or Ordained ministers or by a majority vote of the Boards of Directors of at least three (3) local churches within that district. As soon as the officer is informed of the written charges he/she becomes inactive. The next District Conference will then review the charges and, upon majority vote of that conference, may remove the officer in question or may take other such action as they may deem appropriate. The disciplined or dismissed officer has the right of written appeal to the Board of Elders and must remain inactive until final determinations of the charges. The appeal must be presented in writing to the Board of Elders not later than thirty (30) days after the action. The decision of the Board of Elders is final.

5. Any specific matters of district approval or appeal not covered herein are left to the local district option.

D. LOCAL CHURCH BODIES:

1. **PASTOR:** The pastor is that person elected by a local church congregation to perform the duties of teacher, preacher, spiritual leader and counselor. The person filling this position must be a licensed or ordained minister in the Universal Fellowship of Metropolitan Community Churches. The pastor of the church body shall have the authority for ordering all religious worship services of the church. The pastor is also to serve as moderator of the local Board of Directors. He/She may participate as an ex-officio member in the activities of any or all of the boards, committees and organizations within the local church. The pastor shall act as moderator of congregational business meetings. Associate or Assistant pastors, other ministerial personnel, uncompensated and compensated personnel shall be appointed by the pastor subject to the approval of the Board of Directors. The pastor shall act as personnel director of the local church staff, shall have the authority to delegate such responsibilities and duties as to him/her seem wise, and shall, with the approval of the Board of Directors, determine compensation, vacation periods and titles of office of the staff.

Pastors may be removed from office only for good and sufficient reasons by a majority vote of the congregation at any special meeting called for that purpose by a three-fourths ($\frac{3}{4}$) vote of the full Board of Directors, or by petition to the Clerk or other officer of the Board of Directors by at least 25% of the members in good standing of the congregation. The pastor must be given written notice of the charges within two (2) weeks. At that time the pastor has the right to appear on his/her behalf for a congregational meeting. The action of the congregation is final. If a special meeting is called to remove a pastor the District Coordinator and the Board of Elders must be given notice that such action is being taken. The District Coordinator, in conjunction with the Board of Elders, must send a representative to attend said meeting as an impartial observer. If the pastor is removed the Board of Directors will meet immediately after the meeting with the representative of the District Coordinator and Board of Elders to elect a worship Coordinator who will serve until the pulpit is filled. The Board of Directors will confer with the District Coordinator and the Board of Elders of the Fellowship as to available candidates for the office of pastor.

2. **BOARD OF DIRECTORS:** The Board of Directors elected by the local church body shall consist of from five (5) to nine (9) members of the local church who are in good standing; they shall hold office for a term of three (3) years with the exception of the pastor who will hold office for as long as he/she occupies the pulpit of that church. The term of one-third of the members of the board shall expire each year and other members shall be elected to fill the vacancies thus created. In the event of the resignation or death of a board member the remaining members of the board shall appoint a member of the church to fill the vacancy until the next congregational meeting.

The Board of Directors shall have charge of all matters pertaining to the Articles of Incorporation, church property, finances and physical affairs of the local church body. This board shall have the responsibility of collecting and disbursing funds, keeping adequate church records, and making reports thereof to the local congregation and through their district to the Universal Fellowship of Metropolitan Community Churches. The Board of Directors shall serve as pulpit committee upon the event of any pastoral vacancy. When they have chosen suitable qualified candidates the Board shall present them to the congregation for approval at a specially called meeting or at the next regular business meeting. Every local church financial account is required to have a minimum of two (2) signatures which shall be the Treasurer, and 1) another Board member, or 2) the pastor.

Local churches of the Universal Fellowship of Metropolitan Community Churches must not condone disloyalty or unbecoming conduct on the part of any member of the Board of Directors, therefore, the Board may remove, by a majority vote of the full board, any of their members guilty of the above. A petition presented to the board and signed by 20% of the members in good standing may also initiate such procedure. This action of the Board of Directors may be subject to review by a vote of the congregation at its next regular business meeting or at a special meeting which may be called and must be in accordance with the provisions of the By-Laws of this Fellowship and the By-Laws of the local church.

3. Any specific matters of congregational approval or appeal not covered herein are left to the local church option.

ARTICLE VI APPROVAL OF LOCAL CHURCH BODIES

To become affiliated with the Universal Fellowship of Metropolitan Community Churches the following procedures are set forth:

A. **STUDY GROUP:** If a group of individuals is interested in associating with the Universal Fellowship of Metropolitan Community Churches it is to contact the Coordinator of their district or proper Fellowship board. The District Coordinator will then be in contact with the District Board of Home Missions which must concur with him/her in order to authorize a study group. If approved, a worship coordinator will be appointed by the District Coordinator and the Board of Elders will be officially notified of this action.

B. **MISSION:** After functioning as a study group for at least three (3) months a group may petition the District Coordinator — or the proper Fellowship board — to be officially recognized as a mission. They must certify in their petition that at least twenty-five (25) persons are actively involved in the life of the group and that they are receiving adequate financial support to maintain the work of a mission. The District Coordinator will confer with the District Board of Home Missions or the proper Fellowship board and, along with the Board of Elders, will decide on the petition of the group. If the recognition is granted the mission will then appoint as interim pastor a minister of the Universal Fellowship of Metropolitan Community Churches. Their selection must be approved by the District Coordinator and the District Board of Home Missions or proper Fellowship board.

C. **CHURCH:** The mission may petition the District Coordinator or proper Fellowship board for chartering as a church in the Universal Fellowship of Metropolitan Community Churches after three (3) months. They must certify in their petition that at least thirty-five (35) persons are actively involved in the life of the mission and that they are financially able to support a pastor and a program of church activities. The District Coordinator will then confer with the District Board of Home Missions or the proper Fellowship board and, along with the Board of Elders, will decide upon the chartering. If chartering is granted the new church will then elect a licensed or ordained minister of the Universal Fellowship of Metropolitan Community Churches to serve as their pastor.

D. **THE BOARD OF WORLD CHURCH EXTENSION** shall be composed of those appointed by the Board of Elders as Coordinators of Church Extension. This board shall be responsible to the General Conference and to the Board of Elders. The Board of Elders shall be responsible for establishing the procedures for World Church Extension. The Board of World Church Extension shall be directed by the Board of Elders to continue to develop an outreach in response to interested groups throughout the world. When these groups request recognition to become a part of the Universal Fellowship of Metropolitan Community Churches the Board of Elders will have the right to grant permission to these groups to change these By-Laws if they are in direct violation of their national laws.

E. **OTHER:** Independently organized Christian bodies, as well as previously-affiliated church groups, who desire affiliation with the Universal Fellowship of Metropolitan Community Churches are to apply to their District Coordinator or proper Fellowship board by petition giving full details of their history, activities, organization and financial responsibility. After consultation with the District Board of Home Missions and the Board of Elders, and with their approval, the District Coordinator or the proper Fellowship board may accept such groups

either as a study group or as a mission. Thereafter, they must meet the qualifications of these By-Laws.

F. DISCIPLINE: If any local church body [Mission or church] shall fail to abide by the Articles of Incorporation or these By-Laws, or refuses to participate in the General Conference of the Fellowship, the Board of Elders shall take appropriate action to require compliance and participation. The Board of Elders shall report any such action to the next meeting of the General Conference which shall have the power to withdraw the recognition of missions, revoke the charter of churches, or take other appropriate action.

Study groups failing to comply with the Articles of Incorporation or the By-Laws of the Fellowship may be dissolved by the proper Fellowship board or the District Coordinator with the approval of the District Board of Home Missions. Such action must be reported to the Board of Elders and entered into the minutes of the next General Conference.

G. CHURCH PROPERTIES: The Boards of Directors of the local congregations of this fellowship will act as the Boards of Trustees for any property purchased by said groups. The Board of Directors and the members of each local congregation will have sole control of said property except under the following circumstances: 1) if the property is abandoned, 2) if the local church is disbanded by action of the local Board of Directors and the District Board of Home Missions. Should any of the above circumstances exist said property will revert to use of the General Conference of the Universal Fellowship of Metropolitan Community Churches which will decide the disposition of the said property.

Local church bodies which are now incorporated or which become incorporated as non-profit corporations under their state laws shall be required to name the Universal Fellowship of Metropolitan Community Churches as the successor 501 (C) (3) corporation designated to receive that church's property in the event of the dissolution or abandonment of that incorporated local church body.

ARTICLE VII CHURCH MEMBERSHIP

Provisions for membership in this church are defined in Article III, Section C of these By-Laws.

A. MEMBERS IN GOOD STANDING: On an annual basis the Board of Directors of the local chartered church shall review the entire membership. Any member who does not have registered attendance, identified financial support, definite service contribution, and expressed interest and loyalty within the preceeding period of six months to one year may be placed on an inactive member list. At that time the Board of Directors of the local church shall notify the member in writing that he/she has been placed on such a list and is not eligible to vote at any business meeting of the local church. After notification, if the member has not expressed further interest or loyalty for a period of two months immediately following, the Board of Directors of the local church shall have the authority, at their discretion, to drop any such member from the local church body. The member may be restored to regular standing in the congregation by a vote of the Board of Directors of the local church without a public reception into membership.

B. FRIENDS OF THE CHURCH: A local church body may, if it desires, accept into the church persons who, for one reason or another, feel that they cannot become regular members of the church but who support the goals of the church and want to be a part of the work of the church; Such people shall be designated as "Friends of the church". Friends may serve on appointed committees and may

participate in all activities of the church. Friends may not, however, serve on the Board of Directors and may not vote at congregational meetings. Friends shall not be considered in determining the number of lay delegates which a local church body may send to meetings of the General Conference of the Fellowship or District Conferences.

C. DISCIPLINE: The Universal Fellowship of Metropolitan Community

Churches cannot condone disloyalty or unbecoming conduct on the part of any of its members and Friends, therefore, the Board of Directors of the local church is empowered to remove by majority vote any member or friend from the rolls of the church or take such appropriate disciplinary action as it deems necessary. The action of the Board of Directors may be subject to review by vote of the congregation at its next regular business meeting or at a special meeting which may be called and must be in accordance with the provisions of the By-Laws of the Fellowship and of the local church.

ARTICLE VIII CHURCH SERVICES

Each local church and mission shall hold a service of public worship every Sunday. Other worship services may be held as determined by the pastor with the approval of the local Board of Directors. In regard to the worship services of churches or missions, the sacrament of Holy Communion shall be offered each Sunday as well as at other worship services at the discretion of the pastor. Holy Baptism may be administered at any appropriate service of the local church or mission — or at any other time — at the pastor's discretion.

ARTICLE IX CHURCH MEETINGS

A. FELLOWSHIP: For the purpose of the transaction of business the Universal

Fellowship of Metropolitan Community Churches will hold a Biennial General Conference beginning in 1977. The time and place of this conference will preferably be determined and announced at the previous General Conference. Notice must be given in writing to all churches and missions ninety (90) prior to the upcoming General Conference. This General Conference of the Universal Fellowship of Metropolitan Community Churches is that body consisting of all licensed ministers, ordained ministers, Elders and lay delegates. Each local church must elect one lay delegate for each one hundred (100) members, or portion thereof, that it carries on its active membership rolls, and each mission must elect one lay delegate, and each study group may send one official observer with voice but no vote. The transaction of all business except procedural matters must be approved by a separate majority vote of the lay delegates and a separate majority vote of the licensed ministers, ordained ministers and Elders. A quorum shall consist of a number of lay delegates equal to at least eighty percent (80%) of the total number of lay delegates eligible to attend from churches within the Universal Fellowship of Metropolitan Community Churches and eighty percent (80%) of the ministerial delegates to the General Conference.

All special conferences of the Universal Fellowship of Metropolitan Community Churches can only be called by a petition submitted to the Board of Elders by fifty percent (50%) of the ordained ministers and licensed ministers of the Universal Fellowship of Metropolitan Community Churches and ratified by fifty percent (50%) of the Boards of Directors of local churches. Such special conferences shall be governed by the same rules as those pertaining to the General Conference with the exception that written notice must be sent to all licensed and

ordained clergy and to all missions and churches at least thirty (30) days prior to the special conference. The nature and purpose of special conferences must be stated in the petition and notices and must be written into the agenda of the special conference.

B. DISTRICT: Between General Conferences District Conferences must be held at least once, but no more than three times, yearly. A District Conference is that meeting of all study groups, missions and local churches within a geographical area as defined by the Board of Elders. Changes in the district boundaries must be specially approved by the next General Conference. Thirty (30) days written notice of any conference must be sent to all study groups, missions and churches. Voting rights at these conferences shall be determined in the same manner as for the General Conference except that missions shall be allowed one clergy vote and one lay delegate vote. All resolutions must be passed by a majority vote. A District Conference quorum shall consist of no less than fifty-five percent (55%) of all clergy and elected lay delegates. All resolutions passed at District Conferences are advisory only to study groups, missions and churches of that district.

All special conferences of the various districts of the Universal Fellowship of Metropolitan Community Churches can be called by petition submitted to the District Coordinator by fifty percent (50%) of the ordained and licensed ministers of that district and ratified by fifty percent (50%) of the Boards of Directors of the district missions and churches. Such special conferences shall be governed by the same rules as those pertaining to the regularly scheduled District Conferences. The nature and purpose of special conferences must be stated in the petition and notices and must be written into the agenda of the special conference. Special conferences may also be called at the district level by the District Coordinator or by other means as provided for in the district By-Laws if such exist.

C. LOCAL: Each local church body of the Universal Fellowship of Metropolitan Community Churches must hold an annual congregational business meeting, preferably during the same month each year. In order to transact business no less than twenty percent (20%) of the active membership must be present. Two weeks notice must be given in writing to all members.

All special meetings of local church bodies can be called by a petition submitted to the Moderator or Clerk of the Board of Directors. This petition must be signed by twenty-five percent (25%) of the church membership listed on the active membership rolls of the local body. Such special meetings shall be governed by the same rules as those pertaining to the congregational meeting. The nature and purpose of the special meeting must be stated in the petition and notices and must be written into the agenda of the special meeting. Special meetings of the local church bodies may be called by other means as provided for in the local By-Laws.

ARTICLE X CHURCH FINANCES

A. LOCAL OFFERINGS: At any service of public worship of the local church body an offering shall be received for the church and banked by the church treasurer.

B. CONFERENCE OFFERINGS: At the meeting of any District Conference or at any General Conference of the Universal Fellowship of Metropolitan Community Churches special offerings may be received to help in the work of that district or the Fellowship.

C. FELLOWSHIP SUPPORT: Each study group, mission and church will on a

monthly basis contribute a minimum of ten percent (10%) of all collected funds [except for designated funds] to the Board of Elders of the Universal Fellowship of Metropolitan Community Churches for the administrative expenses of the Fellowship.

D. **AREA OUTREACH SUPPORT:** Each study group, mission and church shall on a monthly basis contribute a minimum of two percent (2%) of all collected funds [except for designated funds] to their district [or Fellowship board] to help expand the Christian outreach of this church.

ARTICLE XI RESERVATION OF POWERS

All powers not delegated by these By-Laws are reserved to the local church bodies.

ARTICLE XII ADOPTION AND AMENDMENTS

A. **ADOPTION:** These By-Laws shall become effective immediately upon adoption by the General Conference of the Universal Fellowship of Metropolitan Community Churches and shall become binding upon all members and organized church bodies within the Fellowship.

B. **AMENDMENTS:** These By-Laws may be amended or repealed at any duly convened meeting of the General Conference. Such amendments or repeals can only be effective if two-thirds of the duly authorized lay delegates and two-thirds of the duly authorized clergy attending vote in favor of such amendments or repeals.

NOTES

CORRECTIONS

Please note the following corrections in your copy of the BY-LAWS OF THE UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES (Revised at General Conference VIII, Denver, Colorado - August, 1977)

Page 5 - Article III, C, 3, fourth line. The word printed as appraised should read apprised.

Page 12- Article V, D, 1, seventh line. The sentence printed as, "At that time the pastor has the right to appear..." should be corrected to read: "At that time the Pastor goes on inactive status but remains fully compensated until final action by the congregation. The Pastor has the right to appear on his/her behalf before a congregational meeting." The text should continue as printed with, "The action of the congregation is final...."

Page 12- Article V, D, 2. After the final paragraph of section 2, add the following paragraph: "The Board of Directors shall be subject to these By-Laws, local Articles of Incorporation, or local By-laws, if such exist, and to the approval or disapproval by action of their local congregation as provided for in any of the above. It is incumbent upon the Board of Directors of each local church to provide that church with a set of By-Laws or Standard Operating Procedures."

Department of Church Services
UNIVERSAL FELLOWSHIP PRESS
Post Office Box 5570
Los Angeles, California 90055

KEEPING

NEWS AND NOTES
July 1982



IN TOUCH

FROM THE FELLOWSHIP OFFICES
5300 Santa Monica Blvd., Ste. 304
Los Angeles, CA 90029-9990
(213) 464-5100

TOP 20 TITHES

Received by June 15
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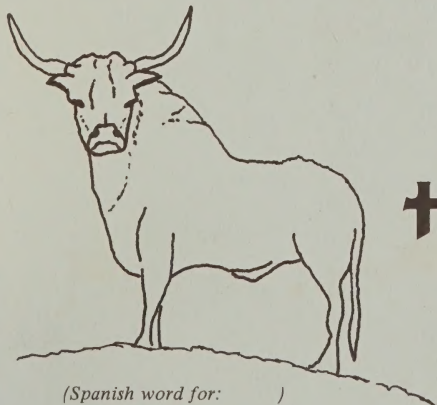
Long Beach MCC
MCC of the Resurrection
MCC of the Valley
MCC San Jose
MCC San Diego
MCC Kansas City
Good Shepherd Parish MCC
Church of the Holy Spirit MCC, Des Moines
MCC Wichita
De Colores MCC
MCC of West Palm Beach
Agape MCC of Ft. Worth
MCC Vancouver, Canada
MCC San Antonio
MCC of the Pomona Valley
Christ Chapel MCC, Santa Ana
MCC Toronto, Canada
MCC Austin
Christ the King MCC, Oklahoma City
MCC Albuquerque

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MCC San Jose	17.82
MCC Vancouver, Canada	15.55
MCC Quad Cities, Davenport, IA	13.88
MCC Nashville	13.60
MCC Ventura	13.30
MCC of the Desert, Cathedral City, CA	12.31
MCC Anchorage	11.52
MCC of Christ the Liberator, Princeton, NJ	11.35
ICM Maranatha, Union City, NJ	11.04
MCC Wichita	11.01
MCC of the Valley	10.64
MCC Memphis	10.62
MCC Galveston	10.15
MCC at Boise	9.92
MCC Albuquerque	9.88
Oasis MCC, Tempe, AZ	9.65
MCC East Bay, Oakland, CA	9.57
Christ the King MCC, Oklahoma City, OK	9.44

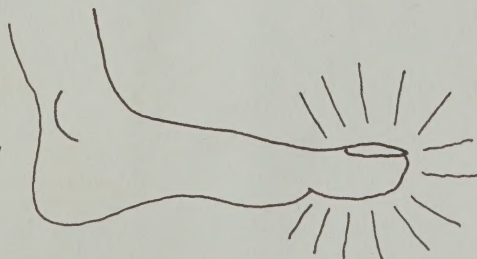
General Conference XI - July 11-17

MEET ME IN _____



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Nicaragua has been hit by torrential rain storms which in six days totaled half of their annual rainfall. The government has issued an emergency appeal for international aid to offset massive flood damage. The 34 inches of torrential rain threatens to severely set back the nearly three years of immense progress in employment, agriculture, health, education and housing since the Sandinista took power in July 1979.

In the western half of Nicaragua, the rains have produced a human tragedy. According to journalists Michael Baumann and Jane Harris preliminary estimates are 100 missing or dead, 40,000 homeless, and known immediate damage of \$200 million. Besides washed out highways and bridges, agriculture, the mainstay of the economy has been devastated. All agricultural work was paralyzed for a week at the height of the winter planting season. Much of the crop that had already been planted was washed away, along with tens of thousands of tons of top soil. Thirty per cent of the plantings of such basic food crops as rice, beans, and corn were lost, as well as 90 per cent of the planting of cotton, the country's major export crop. Some 60 per cent of the banana harvest was also lost.

The Nicaraguans are not only besieged by foods but U.S. backed counter-revolutionaries have been carrying out raids along the Honduras border, along the Costa Rican border, and deep inside Nicaragua as well. They have killed Sandinista soldiers, peasants, teachers, and destroyed bridges. The U.S. government cynically responded to the call for aid with one shipment of food and a check for the grand total of \$25,000. Churches, unions, and antiwar organizations have begun to heap by resending directly to the Nicaraguan government's request for funds. The Nicaraguan Red Cross, the Protestant Committee to Aid Development, and the Ministries of Health, Social Welfare, and Commerce have established an emergency committee to collect and distribute funds. Funds can be sent to:

Account No. 418-05-1113-2
Emergency Relief Fund
Banco Nacional de Desarrollo
Managua, Nicaragua

In addition to financial aid, Nicaragua needs antibiotics and all other kinds of medicines; hospital supplies; foods, including canned goods, rice, beans, sugar, and milk; 10,000 tents for refugees; blankets and baby bottles. Money, food, clothing, and medicines can be sent directly to

Church World Service
475 Riverside Dr.
New York, NY

It is imperative now that all of our churches around the world prayerfully consider what we can do as individuals and as a Fellowship to help relieve the suffering as a result of intense flooding. A part of the Body of Christ is suffering, we must respond!

Rev. Ann Montague
MCC Corvallis, Oregon

Chicago, IL . . . The National Coalition of Black Gays-Chicago in conjunction with the National Coalition Of Black Gays, Inc. are pleased to announce that effective July 1st, 1982 the national offices of the National Coalition Of Black Gays, Inc. will be located in Chicago.

The new mailing address for NCBG, Inc. will be 1311 West Pratt Blvd., Chicago, Illinois 60626-7789. For further information of NCBG, NCBG, Inc. contact Chris Cothran at (312) 764-2024 eve. 7-11pm.

Metropolitan Community Church of San Francisco has granted a full tuition scholarship (\$250 per month) to its student clergyperson Michael McManus for his professional education. Mr. McManus is a Master of Divinity student at Pacific School of Religion in Berkeley, California. This scholarship is a pioneering move in the church's young denomination, the Universal Fellowship of Metropolitan Community Churches, which in its fourteen year history has grown to almost 180 churches worldwide. The scholarship marks the first time a congregation within the UFMCC has committed itself to financial support of the graduate education of one of its prospective clergy.

The pastor, Michael England, Moderator of the Board of Directors which voted the scholarship, said, "This is a new step forward in the maturing of the lesbian/gay community. It shows that our congregation respects its own needs and the competence of its professional leadership enough to commit itself to their preparation." McManus, who has completed his first year of the three year M.Div. program, serves at MCC San Francisco as Student Clergyperson, an intership position. He participates under the supervision of the pastor in staff meetings, preaching, administration of rites and sacraments and of church programs. Pacific School of Religion, widely respected among seminaries, was the first to graduate an openly gay student from its program and continues to welcome lesbian and gay students as full participants in its curriculum. For information contact:

The Reverend Michael England
Michael McManus
MCC San Francisco
150 Eureka Street
San Francisco, CA 94114
(415) 863-4434

-NOTICE-

Please note for future references, that when placing orders from the Department of Church Services/Publications, please refer to the new Church Services Department of Publications Catalogue. This catalogue was sent to every church in February of 1982. If you never received the catalogue please write to:

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We will be more than glad to send a new catalogue to you. We will not accept any of the old order forms after this notice has gone out. Also, please note that NO telephone orders will be taken that exceed \$20.00.

Thank you for your cooperation in this matter.